





# THE MISSIONARY SURVEY

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# MOUNT OLIVE, N. C., CHURCH GOES “Over The Top” With Survey Canvass THIS IS HOW IT WAS DONE

Instead of using the whole of Survey Week to canvass for new Surveys and renewals, our new Secretary of Literature, Mrs. B. W. Southerland, with her live assistant, Mrs. Faison Witherington, put the canvass through in one day. Of course much work was done before the day came, in securing canvassers, mapping out the territory to be covered, planning a little party at the close, but it was all so successful, that I want to tell you about it. *Our church was already on the Survey Honor Roll*, our Secretary of Literature for last year, having seen to that, and so many of the new Secretaries seeing the Survey Chart with the gold seal on it would have said, “Well, there is nothing for me to do Survey Week, all of those reminders we see in our Survey are for the churches who are not on the Survey Honor Roll.” This Secretary of Literature *did not do that*, but securing from the pastor a roll of the membership of the church, she started out to put the *Survey in every home*, and they did it practically. Canvassers met at Mrs. Southerland’s home on Wednesday afternoon, and after a prayer were sent out in teams of two, to every home in our congregation, for new subscriptions, or renewals. Her plan was to get those who were already subscribing to extend their subscription to next May so all would run out at the same time, and there would not be a renewal to send in every month or two. When the canvassers returned they reported results, and it was found that nineteen new subscriptions had been secured, twenty-five renewals, and that with the ten new subscriptions the past Secretary had just sent in, makes fifty-five Surveys in our congregation. A few of the members were out of town and, of course, she is planning to see the representatives of those homes, as soon as they are in town, because, the goal is “A SURVEY IN EVERY HOME.”

The work done cannot be too highly praised, for it was most excellently planned and carried out with great enthusiasm, all heartily co-operating to make it a huge success.

Mrs. W. M. Baker.

## HONOR ROLL

Bay Minette, Ala.  
 Arkadelphia, Ark.  
 Clearwater, Fla.  
 First Church, Bartow, Fla.  
 Mulberry, Fla.  
 Camilla, Ga. (Survey in Every  
 Fort Valley, Ga. Home!)

Pisgah, Ky.  
 Shaw, Miss.  
 Platsburg, Mo.  
 Mt. Olive, N. C.  
 Rocky Mount, N.C.  
 Vineland, N. C.  
 Allendale, S. C.  
 Conway, S. C. (Survey in Every  
 Home!)

Eau Claire Church, Columbia, S. C.

Liberty, S. C.  
 Somerville, Tenn.  
 Bonham, Texas.  
 First Church, Bowie, Texas.  
 Cisco, Texas.  
 Livingston, Texas.  
 Mt. Pleasant, Texas.  
 Palacios, Texas.  
 Sabinal, Tex.  
 Strasburg, Va.  
 Tazewell, Va.  
 Bramwell, W. Va.  
 Burnsville, W. Va.  
 Franklin, W. Va.  
 Huntington, W. Va.  
 Welch, W. Va.



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# PRAYER

## GOD ANSWERS PRAYER

"I know not by what methods rare,  
But this I know, God answers prayer.  
I know not when He sends the word,  
That tells us fervent prayer is heard;  
I know it cometh soon or late;  
Therefore we need to pray and wait.  
I know not if the blessings sought  
Will come in just the guise I thought.  
I leave my prayer to Him alone  
Whose will is wiser than my own."  
—Onward.

## WE PRAY THEE

That the 14,796 souls added to our Church Roll the past year may prove worthy of the name they have taken. (Page 486.)

For the class of 22 Mexican boys, (sixth graders) all of whom will lead in prayer. (Page 502.)

For the encouraging report from Rev. W. C. Porter. (Page 493.)

That the California Indians, to whom no missionaries have gone, may be reimbursed for their lands which were taken away so many years ago. (Pages 521-524.)

That some Auxiliary or S. S. class will give to the "Orphan" at O. P. C., \$5 a month for necessities. (Pages 532-533.)

That the younger people who attended the summer conferences, may be given a place for service in the home church. (Page 539.)

## WE THANK THEE

For the 14,796 names added to our Church Rolls during the past year. (Page 486.)

For the missionary zeal that will send six of eight children to the foreign field. (Page 492.)

For the African, not yet received into the Church, but who gives his tithe to the Lord. (Page 503.)

For Mr. Pak and his school, and the little church at Taichun. (Page 510.)

For that Auxiliary in the Indian Presbytery—the first one organized in that Presbytery—and the progress it made the past year. (Page 527.)

That the entire graduating class of O. P. C. will teach among the Indians next year—a truly missionary work. (Page 531.)



# WORLD NOTES

## THE PLACE OF CHRISTIANITY IN JAPAN

**I**N a recent address by Secretary Arthur J. Brown, of the Presbyterian Board of Foreign Missions, the following statements are made: "In most countries Christianity made its first converts among the lower strata of society; but in Japan it has won its greatest successes among the Samurai, or knightly class, which has furnished most of the leading men of Japan. While approximately one person in every thousand of the population is a Christian, one in every hundred of the educated classes is a Christian. The personnel of the churches in Japan probably averages higher in intelligence and social position than in any other land. The proportion is noticeably high among editors and school teachers."—*Exchange*.

## QUAKERS TO WITHDRAW FROM GERMANY AND AUSTRIA

**I**N accordance with their general policy of withdrawing from a country as soon as it is on the road to self-support, the Society of Friends (Quakers) expect to close, on July 31, the relief missions which they have maintained in Germany and Austria since 1919. The supplementary feeding for undernourished German children will be taken over by the Deutsche Zentral Ausschuss, a German welfare organization largely supported by contributions from Americans of German birth or descent. Some of the features of the work in Vienna will be continued by Austrians, with some American supervision. The financial crisis in Austria has come with crushing force upon the professional and salaried classes, and it is especially to help this "mittelstand" that the Quakers have sold clothing and rations for a nominal sum, provided fresh milk for the children and aided university stu-

dents. There will undoubtedly be great distress in Austria next winter, but the Quakers believe that the people of the country must help themselves and not become dependent on foreign relief agencies.—*The Congregationalist*.

## ESCAPE FROM CHINESE CAPTORS

**H**ERBERT PARKER, a missionary of the China Inland Mission, at Yunnanfu, who was captured by Chinese brigands in West China last August, escaped in September. His captors were holding Mr. Parker as a hostage, hoping to force the Chinese authorities to give a ransom or accede to other demands. A promise of Scripture greatly comforted the missionary: "He shall let go my captives, not for price or reward, saith the Lord of Hosts" (Isaiah 45:13). The brigand captor, Pu, later sent back most of the missionary's belongings and enclosed a letter saying that he wished to reform and become a good citizen.—*Missionary Review of the World*.

## AMERICAN INDIAN REPRESENTATIVE AT WORLD'S CONFERENCE.

**A** CHEROKEE Indian student of the University of Kansas was chosen as a delegate to the World's Student Christian Federation in Peking, China. The choosing of an Indian delegate to this conference marks the first time the American Indian has ever been represented at a world conference.—*Forward*.

## WICKEDEST CITY IN SIAM

**A** CHRISTIAN Association has been organized in what is called "The Wickedest City in Siam." Six of the leading merchants are on the Board of Directors, and 170 members are enrolled. At a big banquet they all agreed to forbid the drinking



of intoxicants, gambling, or the use of pernicious drugs on the premises. They started a subscription with 1,500 ticals to open a day-school, chapel and reading-room, and they agree to accept the living and true God as their guide and strength, and the Lord Jesus Christ as their Saviour and Lord. Already the Movement has changed the whole social atmosphere of the place. The Governor said that he would not allow the Chinese to form a society of their own; but he approved of this Association, under the direction of the missionaries.—*The Presbyterian Magazine*.

### A CHRISTIAN STATESMAN

**D**R. W. W. YEN, acting Prime Minister for the Chinese Republic, is only forty-three years old. He was appointed China's delegate to the Washington Conference, but could not attend because of the crisis at Peking. Dr. Yen is the son of an eminent Chinese clergyman, the late Rev. Y. K. Yen, M. A., of Shanghai, and was educated at St. John's University, Shanghai, and at the University of Virginia. He was appointed second secretary of the Chinese Legation at Washington in 1908, became General Counsellor of the Ministry of Foreign Affairs three years later, and Under-Secretary for Foreign Affairs when the first government of the Republic was organized. When war broke out he was Chinese Minister to Germany, and he then went to Denmark, whence he was recalled in 1920, to become Minister of Foreign Affairs.—*Missionary Herald*.

### GOOD NEWS FROM PEKING UNIVERSITY

**P**EKING UNIVERSITY, which is formed by a union of institutions of higher learning—Congregational, Methodist, Presbyterian, etc.—will secure the \$50,000 recently offered by a New York business man for the Theological Seminary, with the proviso that a similar sum be raised for the same purpose by May 1. A number of subscriptions were made to apply on salaries and building

funds; and friends of the late Bishop Ninde, of the Methodist Episcopal Church, sent an additional pledge of \$15,000 to cover the entire cost of the recitation building. This will be in memory of Bishop William X. Ninde and Mrs. Elizabeth Falley Ninde. Another New York student of missions, and one who has studied especially the Peking situation, has pledged \$50,000 to be used as needed. The School of Theology will, therefore, be the first department to be completely equipped with classroom and dormitories.—*The Congregationalist*.

### PAPAL METHODS IN INDIA

**U**NDER the heading "A Travesty" an Indian Christian newspaper comments as follows on recent activities of the Catholic Church in India:

"An All-India Catholic Conference, held in Bombay December 27 seems to have devoted its attention almost exclusively to the political, social and economic advancement of its people. In Lucknow, the Roman Catholic church held a carnival, December 30th to January 2d, for which the people of the city were urged to engage in sports, dances, raffles and other gambling schemes; disregarding principle and profaning the Sabbath. When such things are done in the name of Christianity, how can non-Christians be helped by it? We commend their good sense in accepting Christ and rejecting such Christianity, so contrary to His life and teachings."—*Missionary Review of the World*.

### SUNDAY OBSERVANCE RECOGNIZED BY JAPANESE GOVERNMENT

**T**HE result of Christian work in Japan is seen in the recent announcement that the observation of Sunday as a national day of rest throughout Japan has received the recognition of the Japanese Government. Although schools, banks, and government offices for a number of years have closed on Sunday, the day has never been observed by country laborers throughout Japan.—*Forward*.

# EDITORIAL

## CHURCH AND BIBLE SCHOOL ENROLLMENT GREATLY ENLARGED PAST YEAR

Readers of the Survey will be interested in the following report, made at the last General Assembly, which shows a splendid growth of the Church and Bible School during the year just closed.

### *Statistical Report for Year Ending March 31, 1922*

Number of Churches .....	3,492
Number of Ministers .....	2,056
Number of Elders .....	13,849
Number of Deacons .....	14,632
Added on examination .....	24,002
Added on certificate .....	20,251
Resident Communicants .....	358,234
Non-resident Communicants .....	53,620

Total Communicants .....	411,854
Sunday School Enrollment .....	398,850

The net gain in total enrollment last year was 14,796.

The gain in Sunday School enrollment was over 15,000.

Of the additions on profession of faith 13,540 came through the Sunday Schools of our church.

The Sunday Schools gave \$740,788 to all causes during the year. Of this amount \$400,990 went to Benevolent causes and \$339,758 to their own expenses. They have thus passed the goal "As much for others as for ourselves," by a handsome margin.

## SOUTHERN PRESBYTERIANS GIVE \$28.50 PER CAPITA FOR YEAR ENDING MARCH 31, 1922

Reports at the last meeting of General Assembly showed that despite "hard times" which so affected the South, Southern Presbyterians have given during the year ending March 31, 1922, a per capita of \$28.50 to all causes of the Church. The report shows an increase given to each cause over that of last year.

Following is the report in detail:

### *Gifts for Benevolences for the Year Ending March 31, 1922*

Foreign Missions .....	\$ 1,281,323
Assembly's Home Missions.	543,438
Synod's Home Missions...	186,419
Presbytery's Home Missions	397,703
Congregational Home Missions .....	273,661
Christian Education & Min. Relief .....	380,167
Sabbath School Extension and Pub .....	96,704

Educational Institutions.....	\$ 739,776
Bible Cause .....	24,007
Orphans' Homes .....	363,469

### Total for our Church

Causes .....	\$ 4,286,665
Miscellaneous contributions	1,185,658

Total .....\$ 5,472,323

### *Other Funds Collected*

Current expenses and presbyterial tax .....	\$ 3,608,210
Pastor's salaries actually paid .....	2,663,192
	\$ 6,271,402
Grand total to all causes...	\$11,743,725
Benevolent per capita .....	13.28
Current expenses per capita	15.22
Per Capita to all Causes ..\$	28.50

## AN AMAZING OPPORTUNITY

**D**URING the latter part of 1921 and the early part of 1922, a Christian worker was sent on a special mission to Central America, to investigate the condition of the native races and to report on the mission work now being done among them. He went among the Indians themselves and made his investigations first hand; and these included a trip of several months in which he went 500 miles on mule back far into the interior of Guatemala and Honduras. He came back profoundly impressed with the call of God to evangelize these natives of America, its oldest inhabitants who are here at our own doors.

Our last General Assembly considered this matter to the extent of instructing the Executive Committee of Foreign Missions to look into the possibilities of mission work in Central America among the aboriginal inhabitants. And so we invite the attention of the readers of the SURVEY, briefly, to this interesting subject. Our own conviction is that there is a wonderful opportunity, and a call to our own Church perhaps, to open a new mission in this inviting field, as soon as men and means can be provided without trenching upon the demands of our work already established in other lands.

As to the Indians in Mexico and Central America, consider:

1. Their number. It is estimated that they constitute anywhere from seventy-five to eighty-five per cent. of the total population in Mexico and Central America, and that the aggregate of the population, who are either pure Indian or of mixed Indian blood, is more than eleven millions. Of these, 8,000,000 are in Mexico, 1,650,000 in Guatemala, 1,350,000 in San Salvador, and perhaps 500,000 more in the remainder of Central America. What this means can be better understood when it is remembered that there are only about 340,000 Indians in the United States; or, to make a com-

parison farther away from home, there are about 25,000,000 Chinese in that part of China which has been turned over to our two Chinese missions as our share in the evangelization of that great empire.

2. Their racial possibilities. Every student of history knows something of the great Aztec empire which Cortez obliterated in the conquest of Mexico. South of this was another empire, not so well known, extending through Southern Mexico into Central America, and this was that of the great Maya race. Many monuments of their ancient civilization still remain, and some scientists are of the opinion that they date back to the time of the pyramids. Certainly the civilization of these Indian races rivals ancient Egypt, in their knowledge of arts and sciences, in their literature, and in that wealth which was the fatal lure that led the Spaniards to compass their destruction. And travellers assert that they still possess the racial characteristics which made this ancient civilization possible, that they are of fine physique, mentally alert, far superior to their Spanish conquerors, whose only advantage over them was the possession of firearms and so the ability to overcome them on the field of battle.

3. Their tragic history. The annals of mankind have few more ghastly pages than those which tell of the invasion of Mexico, Central and South America by Cortez and Pizarro and their followers. The domain of cruelty, and lust, and spoliation which the Spaniards and Portugese set up has hardly ever been equaled and never surpassed in the records of man's inhumanity to man; and the present uncivilized condition of the Indians and half breeds in Latin America is the sequel to the horrible era of Spanish domination. Humanity, therefore, owes these Indian races a debt of sympathy and benevolence—and much more is Christianity in their debt. For it was in the name of Christ that the



Spaniards, those apostate followers of His, wronged and tortured and well-nigh exterminated these peaceful and inoffensive Indians.

4. Their accessibility. It takes several weeks to reach our missions in the far east even with the best facilities of modern travel; it takes a month and more to get to our African mission, but, Honduras which is the gateway to Central America, is only eighty hours by steamer from New Orleans. The whole of this country therefore, lies at our own door, and this investigator, whose information we are using says that the Indians are as approachable as they are accessible. His own experience was that they welcomed the gospel message, and that they present an open door for the true gospel of the Lord Jesus Christ. While they were nominally Christianized by their conquerors. Romanism has only touched the surface, and they are ready for the glad tidings of salvation—virgin soil, just as was our African mission.

5. They are almost totally unevangelized. It is a singular fact that with

hardly an exception, mission work in Mexico and Central America, so far as there is any, has been confined to the Spanish speaking people and almost entirely to those of Spanish blood. In Guatemala, for example, there are seven tribes of native Indians. Among these there are only two missionary families, a man and his wife in each case, at work, and their labors are confined to only one of the seven tribes who make up the million and a half of the Indians there. It is an amazing oversight on the part of American Christianity that this virgin mission field has gone untilled so long, or rather that these eleven million human souls have been so long as sheep without a shepherd, right here at our own door. As has been well and truly said, the white man has to a large extent been given the gospel; the yellow man, the brown man and the black man are being evangelized, but the red man has been almost totally neglected.

Here then is an amazing opportunity, and therefore an urgent call. How much longer will it go unheeded?

### BEST MISSIONARY BOOKS FOR ALL AGES

If you do not have a copy of the circular of the above title, and are interested in having a list of such books, you should write to the Executive Committee of Foreign Missions, Box

330, Nashville, Tenn., for same. The committee will be glad to send this circular to you. It contains a list of the best missionary books, giving the ages to which each book is suited.

## NEW BOOKS YOU SHOULD HAVE IN YOUR HOME

### THE CHURCH AT WORK

There is a growing desire on the part of the membership of the Southern Presbyterian Church for information about the duties and activities of the agencies of the General Assembly.

To meet this need the publication Committee has had each of the Assembly agencies prepare a brief but comprehensive statement concerning the history, organization and operation of their department.

The stories are confined to bare outlines with the view of making the material available for short term study classes for the Woman's Auxiliaries, for our Young People's Societies, men's organization, and for courses of instruction for the whole church by the pastors.

The book is offered with the hope that it will give information which will bear fruit in a new interest and in a fuller support of the work for which our Assembly is responsible.

The price is only 25 cents, paper, and 40 cents, cloth.

### WHAT IS THE KINGDOM OF GOD?

This book is made up of a series of lectures delivered by Rev. R. C. Reed, D. D., before the Christian Workers' Training School of the Synod of Mis-

issippi, at Belhaven College, June 1921. Those who heard the lectures were so pleased with them that they asked for their publication. The book contains eight lectures, each an answer to the title of the book, "What is the Kingdom of God?"

### PRESBYTERIANISM—PRINCIPLES AND PRACTICE

This book comes from the pen of Rev. S. L. Morris, D. D., Executive Secretary of Home Missions in our Church. It is a book on the doctrinal principles of our Church, and was written to met the demands of the Church for doctrinal instruction. It is a book that should be in every Southern Presbyterian home.

### UNFINISHED TASKS

This is the Home Mission text book for 1922-1923, written by the Rev. Homer McMillan, D. D., Secretary Executive Committee of Home Missions. It presents a vivid story of the effort of the Southern Presbyterian Church to met its obligation to give the Gospel message to our share of the unevangelized masses of the South. The book will give our Church a clearer view of the fine work already done, and a new vision of the great task ahead. The price is 50 cents, paper, and 75 cents, cloth.

# FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR

Box 330,

NASHVILLE, TENN.

## MONTHLY TOPIC—SIGNS OF THE TIMES

**L**IVING in such a period of rapid and kaleidoscopic change in world affairs one assumes a gratuitous and unnecessary responsibility in attempting to forecast the future, at least for any considerable length of time. At the close of the world war we attempted, by request, to give some account of the general results of the war on the missionary situation and outlook. This account was written in the spirit of enthusiasm and optimism universally prevailing at that time in the allied countries as the result of the allied victory. One very important matter that was overlooked at that time was the moral and religious condition of the liberated countries caused by their long subjection to stronger powers that had governed them cruelly and tyrannically, and by the influence of the corrupt forms of Christianity that had prevailed among them. It soon became evident that democracy had come to a world that had not been made safe for it on the moral and religious side. In order that representative government may be beneficent there must be wise and good men to administer it, and the selection of wise and good men for that purpose can only be hoped for when the masses of the people are sufficiently intelligent and have such moral standards as will cause them to appreciate wisdom and goodness in their rulers. At present, because of this situation, political, social and industrial chaos still prevails in a large part of Central Europe and in Russia, and the solution of the problems growing out of the general break up in those countries after the war does not seem to have progressed very far on the road to accomplishment. In such a country as Russia,

especially, not more than twenty per cent. of whose vast population can read or write, and a very large proportion of which are either irreligious or believers in a corrupted form of Christianity the only solution of the problem possible must be the education of the masses and the bringing of them under the power of the gospel of Christ in its purity. The same problem, perhaps in not quite so aggravated form, exists in other central European countries. At best it will require a generation for its solution, and while it is being solved we may look for troublous times in all that part of the world.

The situation in the Far East has been undergoing some very hopeful changes in recent months. The possibility of war between Japan and the United States has at least been temporarily, if not indefinitely, postponed as the result of the proceedings of the Washington Conference. The restoration of Shantung and the giving back of some of the other parts of China which the Western powers had taken from her in the carrying out of their own schemes for commercial advantages is all to the good so far as it goes. The very recent elimination of the Manchurian Provincial Governor, who has had a controlling influence for the past several years in the Peking Government, and who is accused on what seems to be good authority of having betrayed his country, for money, to Japan in such matters as the famous "twenty-one demands," represents a marked improvement in the general situation in China.

There has also been a marked liberalization, so to speak, of the Japanese policy in Korea, one feature of which



has been the removal of many of the vexatious restrictions concerning religious teaching in our mission schools. This cannot be otherwise than a great gain for the cause of Christ in Korea.

Prophecy concerning Mexico has been an especially precarious business for some years past, but just at the present time the general outlook for the restoration of law and order and the establishment of conditions favorable to the unhindered prosecution of our Protestant missionary work, on which alone the final solution of the Mexican problem depends, is more favorable than it has been for many years. The friendliness, or at least the lack of hostility of the present Mexican government to Protestantism is shown by the number of leading Protestants now occupying positions of prominence in the government.

The distressing business conditions prevailing in this country for the past two years threatened dire results in the matter of our missionary finance, and caused gloomy forebodings during part of the year as to what we might

expect in the way of reduced income. As a rebuke to our want of faith our financial year closes with a gain of over \$90,000.00 over the receipts of the previous year. If these things are done in the dry tree, what may we expect when the business tree on which many fresh buds are now appearing grows green again? Two things we think are beyond question as accounting for our experiences in this respect during the past year. One is that we are conducting our church finances under a much more business-like and efficient system than we have ever done before. The other is that the missionary interest of the Church has reached a much higher stage of development and has permeated the rank and file of our membership to a much greater extent than it has ever done before.

Therefore as we undertake to read the Signs of the Times there does not seem to be any good reason for despondency, but on the other hand, many good reasons why we should thank God and take courage.

### PERSONALIA

We are glad to announce the arrival at Seattle on May 9th of Miss Lilian Austin and Miss Sadie Buckland of Korea, and extend to these dear friends a cordial welcome home. They are spending a few days in Seattle before coming on to their homes in the Southland. Miss Austin's permanent address while at home will be Maxton, N. C., and Miss Buckland will be with her sister in Birmingham, Mrs. Wm. Ray Dobyns.

The following personal items are taken from the little publication "*Topics In Brief*" which Mr. Swinehart has kindly been sending us from Korea.

"Rev. J. V. N. Talmage reports that at the final examinations held at the Leper Colony in February, eighteen lepers passed the examination in the course which covered every book in

the Bible. Some of them have taken advantage of their forced retirement from active life and have devoted practically their entire time to Bible study. They are considered the best posted Bible students in Korea.

Rev. Kim Ik Do, sometimes referred to as the "Billy Sunday of Korea," delivered a powerful sermon at Kwangju on Sunday night, February 19th. The Owen Memorial Building comfortably seated the 1,500 or more who came out to hear him. He is considered one of the strongest preachers in the Orient, and has a record of curing many who were ill of different diseases, through prayer and the laying on hands."

James Power Smith Harnsberger,  
April 14th, Taichow, China.  
Greetings:

It gives us a bit of real pleasure to

announce the arrival of a second son on the 14th of April at the home of Mr. and Mrs. Harnsberger at Taichow, China. His name is James Power Smith Harnsberger—named for Dr. J. P. Smith, who was Clerk of the Synod of Virginia for fifty years, and now in his eighty-sixth year. Our boy seems greatly pleased at being the great grandson of this veteran warrior and minister of the Gospel. We call him Power, and believe he shall wield quite a bit of it before he in turn arrives at that splendid age. You will no doubt rejoice with us in our joy over his birth, as you are always glad to hear of a new recruit for the field. He is a very busy little fellow already and wonderfully active for his size. He was born on his father's birthday and on Good Friday, which in itself is sufficient to make him famous.

With warmest greetings.

THE HARNSBERGERS.



Dr. Geo. E. Henderlite,  
Recife, Brazil.



Mrs. Geo. E. Henderlite,  
Recife, Brazil.

It will be recalled by some that some twenty odd years ago Dr. A. S. Moffett applied to be sent as a missionary to Brazil, but the largeness of his family was a preventive reason. The missionary fire, however, burned in his soul, and now of eight children there are six on the mission field, all in China, besides fourteen grandchildren, a number of whom will undoubtedly in the providence of God become missionaries also.—P. F. P.

### *A Remarkable Family Group.*

A most unusual gathering for Hangchow, and indeed for all China, was held recently when five Kentucky sisters, all of our Southern Presbyterian Mission, met at the home of Mrs. R. J. McMullen, one of the five. The other four are, Miss Carrie Lena Moffett of Kiangyin, Mrs. J. C. Crenshaw of Chinkiang, Mrs. F. R. Crawford of Kashing, and the new arrival, Miss Natalie Moffett, who will teach this spring in the Hangchow Union Girls School, before taking her year at the Language School. Added to these five missionary sisters, there is a brother, Rev. Lacy I. Moffett, who makes six children of the late Dr. A. S. Moffett and of Mrs. Moffett, now in China.

Dr. and Mrs. George E. Henderlite, whose pictures are here presented for the admiration of the readers of THE SURVEY, have given twenty-nine years of as devoted service in the great and difficult field of Northern Brazil as have ever been given in that field. Two of their children, Langdon and Rachel, have gone back to join their parents in the work. Dr. Henderlite is conducting a Theological School at Recife; Rachel is teaching in the Agnes Erskine College at Recife, and Langdon is conducting the publication work and also teaching in the boys' school at Garanhuuns. We have a very attractive picture of Rachel, but are reserving it until we can get one of Langdon to publish with it.

## THE YEAR'S WORK IN PERNAMBUCO PRESBYTERY

REV. W. C. PORTER.

My dear Brother:

I, herewith, respectfully submit a part of my Annual Report for the year 1921, that is, for the territory occupied by the Pernambuco Presbytery.

The year just closed has been one of great activity on the part of all those on the field and we have been wonderfully blessed. So far as I know there has not been a single case of serious illness in the missionary force during the year. The native pastor of the Parahyba Church died from a stroke of paralysis.

You will note that the contributions from the churches, toward self-support, are the largest in the whole history of the work.

The schools in Recife and Garanhuns had a most successful year; and the prestige of the schools is increasing every year, in spite of the Roman Catholic bishop's cry of alarm and warning against the missionaries and their schools.

The native church is doing splendidly. Our ten native ministers are wide-awake to the necessity of bringing the native church up to self-support. Four of the ten ministers are entirely supported by the churches they serve,

and the churches pay a part of the salary of each of the other six.

Dr. Henderlite, with the assistance of Dr. Antonio Almeida, is doing a noble work in our theological seminary. He closed the year with fifteen young men preparing for the ministry; two of these were licensed by Presbytery in January.

Miss Reed is helping Dr. Henderlite in the preparatory department.

Mr. and Mrs. Taylor and Miss Martin are pushing things in the Garanhuns schools. Mr. Langdon Henderlite is keeping things lively in the publication department and he is also teaching in the school.

If you could step into the chapel of the "Collegio Agnes Erskine" and see Miss Douglas, Miss Kilgore, Miss Rachel Henderlite, together with the other teachers; if you could see, (as Mrs. Porter and I did a few days ago) over a hundred bright girls march in singing a hymn as they came, you would think mission schools were a success.

When a friend of missions was impelled to come to the aid of the mission school in Recife, I dare say he did not



The Presbytery of Pernambuco—nine ministers, two licentiates, ten ruling elders, two missionaries. The moderator is an elder. He is seated in the center. Between the last two on the right is a blot. It ought to be the face of another elder. We are very sorry that this happened.



realize what a grand investment he was making.

When I see, year in and year out, the squalid illiterate, untrained multitudes of children in these great cities of Brazil, without the knowledge of Jesus and His love, without any hope for the future life, it gives me new courage to see the bright faces of these boys and girls, who are learning about Jesus as the Saviour of sinners.

I see in these young souls the only hope for the great Republic of Brazil.

My evangelistic work has grown far beyond my strength and capacity. I am the only Presbyterian minister,

foreign or native, in the whole state of Parahyba.

With my sixty-seven years of age, and nearly thirty-eight of service, I am trying to keep the banner unfurled; and the Lord has given me good health. Mrs. Porter is in better health too.

The gospel outlook in all Brazil is the brightest I have ever seen.

May I close by asking the Christians in the home-land to pray for the little band of missionaries in North Brazil, who are trying to do a little toward making known Jesus and the blessed Bible to the thirty millions of people in Brazil?

*Parahyba, Brazil.*

## BAPTIZING A LEPER

REV. GASTON BOYLE.

I had seen Paulino but a few times before the day I went to examine him prior to his public profession of faith. On several occasions, when I went to visit some of our people in the country and conduct services in their houses he was an eager listener, from out in the yard. Once or twice he came into town, in Atibaia, when I was there, and talked to me from the street, on horse-back.

He was always happy, constantly reading his Bible, and eager to unite with the Church, and tireless in his efforts to lead others to the Saviour.

On a Saturday last June, the day before the quarterly celebration of the Lord's Supper in the town, I walked out to his house to see him, wondering if he were in condition to unite with the Church. He lived in a grass covered hut on the side of the road about eight miles out from town, and when I got there I was told by his wife (also afflicted with the dread malady), that he had gone to see his father, who lived about a mile beyond, so I walked on, so as to see the two together. The father, Pedro, had been brought to Christ by his son, and was also desirous of publicly professing his faith.

In a short time I met Paulino coming along on his ragged saddle and bony horse. I think I shall never forget how his teeth shone in a bright smile that lit up his poor emaciated face, on seeing me. "It's Senor Gaston," he exclaimed. "I'm so glad you came." He turned his horse around, and I walked by his side to his father's cabin.

"How have you been getting along, Paulino?" I asked him. "I've been suffering a great deal from this disease," he replied, "but that's nothing. Even if I were to suffer ten times as much it wouldn't be what I deserve, and couldn't be compared with what our Lord suffered for me, in order for His blood to cleanse me from all sin. So my suffering isn't anything."

Arriving at the father's house I went in and sat down on the bed in the front room, as there was no chair, and Paulino squatted down in the yard. When coffee was served, (as indispensable a part of the visit as taking off one's hat), I couldn't help wondering if the son hadn't often drunk from that same little bowl, but was relieved when his mother took the coffee pot out and poured the coffee into a tin

cup that he carried in his pocket for the purpose.

The father's testimony, of what he had been and what the saving Gospel had done for him, would take us beyond the limits of this story, and will have to be passed over.

While I questioned the two about their spiritual experiences, Paulino said, "I don't see why everybody isn't a believer. Why, the Bible says for us to simply believe, and trust in Christ for our salvation. Can anything be simpler? And things that we had thought impossible to do, we go on and do; yet it isn't we that do them, but God that works and does everything in us." How's that for the rock-bed of pauline theology? And it was a clear expression of his own rich experience.

As I was leaving Paulino mounted his nag and rode by me as far as his house, and grasped the opportunity of asking my advice on a point of conduct.

"There were two things I wanted to ask you whether a member of the church could do, but I've decided one of them. That was whether I should continue to ask alms on Sunday. You see that's my means of livelihood; I live by the side of the road, and many more people pass by on Sunday than any other day. But I decided I'd better not, and have stopped. The other is the question of attending these big religious festivals, where thousands and thousands of people come together to adore the image, and we lepers are accustomed to go and beg."

"It seems to me you'd better not," I told him. "Of course we all know you'd go there only to beg, but everybody around here knows that you're converted, and would say that you are there to worship the image, as they are."

"That's all I wanted to know," he answered promptly and emphatically, "and that settles it." When I asked him if he could get along without the money he would receive there, he an-

swered as readily, "Of course I can. The Lord will help me to do all things for Him."

The next day was the Lord's Day, and communion day. Pedro, the leper's father, and several others, made their profession of faith, and at the close of the services I told the members of the church that all who cared to might each take one of the individual glasses from the table, and their hymn-books, and we'd go to the side of a creek just out of town, where Paulino would be waiting for us, and have the Lord's Supper again. They all went, I taking with me a bottle of wine, a small paper bundle of broken bread, and my Testament.

There, on the grass, in the shade of a large tree, by the side of a clear stream, we had one of the most delightful and edifying services I have ever attended.

A hymn was sung, to the tune of "Lord, through the blood of the Lamb that was slain." After the simple exposition of a passage of Scripture, and after asking the usual questions of him, I asked the leper to come over to the side of the creek. There I baptized him, taking up a handful of water from the clear stream and pouring it over his head. After the singing of "Oh Happy Day," I passed around the bread in a piece of paper, last of all to the leper, throwing away what was left. Then I went around pouring the wine into the glasses the members held in their hands, giving our new brother one of the glasses for him to keep.

I don't know what the sticklers for form and ceremony would think of such a celebration of the sacraments. But I know what the Lord thought. And I know that there was joy in the presence of the angels, as well as in the hearts of all the participants.

The next time I went to Atibaia I didn't see Paulino. The second time, one of his neighbors called on Saturday afternoon at the house where I was entertained, and on my asking him about

our sick brother, said: "He's all right now. Paulino went Home today." They brought his body to town the next morning, and we buried him on the Lord's Day. As we walked from the cemetery to the church, his relatives told me that Paulino had been the model and exemplary believer in the group that lives in his neighborhood. His principal occupation since his conversion had been reading his Bible, memorizing a great many passages.

Racked by his loathesome malady, and latterly stricken with other complications, he had been the cheerful incentive to his brethren in the faith, and untiring in his efforts to lead others to the Saviour.

His most often repeated prayer, in the midst of his sufferings, was that the Lord might entirely cleanse and purify him from all sin.

Is it worth while?

## A TRIP THROUGH GUERRERO

REV. O. C. WILLIAMSON.

When the division of territory was made here in Mexico a few years ago, we received a section of the State of Guerrero that had formerly been worked by the Northern Presbyterians. Owing to the fact that their Missionaries had been forced out by the Revolution several years before we took charge of the territory, and the small number of men we had to cover our new territory, coupled with the inaccessibility of the region, one section of this field had not been visited by a Missionary or ordained native worker for more than 12 years. At the annual Mission meeting in January of this year, a letter was received from one congregation in this section signed by forty men, saying there were twenty more who could not sign their names, asking that a Missionary or ordained man be sent them. It was arranged

that Rev. Jas. O. Shelby should make this trip, and the writer to whom this section of Guerrero has been assigned, went along to learn his field, and to take lessons from an experienced Missionary.

After you cross the Balsas going south there is not another foot of railroad from the river to the coast, and all trips have to be made on horseback. Owing to the slowness of the mail in this section, our horses were late meeting us, and we spent the first night of our trip under a straw thatched shed that had been serving as the Mission school house for the little village of Balsas, where the railroad ends. Our horses arriving about noon the following day; we began the journey to Tlacotepec, and all afternoon followed the beautiful Balsas, one of Mexico's largest rivers. We spent the night at another small village, and reached Tlacotepec late the following afternoon. But, oh, what trails we travelled getting there! That west central section of Guerrero has more mountains to the square mile than any place I have ever seen. They are very irregular in formation so that instead of rising along a ridge for miles, you are continually ascending or descending.

At La Reforma, a good sized ranch three hours east of Tlacotepec, we held our first service. This village remained loyal to the government during



Teacher and pupils of mission school at Huerta Vieja, where 43 pupils receive instruction at a cost to the mission of only 24 cents per month per pupil!



the revolution, and the people were forced to flee to the mountains and seek refuge there for several months. When they returned they found all of their homes burned, but they have rebuilt their little village there on the side of the mountain. We found a nice building just completed for the Mission school, and they were busy erecting a nice stone church, both of these being built without a cent of aid from the Mission. They seemed delighted to receive another visit from the Missionaries after so many years, and treated us royally. At our last service held here, in the new school building, one hundred and eight were present, and eighteen children were baptized.

Huerta Vieja is situated at the foot of the high ridge on which La Reforma is built. Two meetings were held here with attendance of seventy-two and eighty-two. They also had just completed a new school house, and plan to build a church. The school here is one of the most striking examples I have seen anywhere of the results the Mission is getting with the money that comes to this field for the work here. Here we found a former student of the San Angel Normal school teaching 43 boys and girls, and receiving from the Mission a salary of (\$10) ten dollars a month in American money. Not only was she teaching them the three R's but they were receiving good Bible and Catechism instruction also, and repeated the 13th chapter of 1st Corinthians, the Beautitudes, and answered readily questions on the Sunday school lessons of the quarter. Thus for less than twenty four cents per month, per pupil, the mission is giving an education to 43 boys and girls in a village where there is no other school, and also training them for Christian lives. Some one's ten dollars a month paid into the treasury of the Executive Committee is certainly paying big dividends.

San Miguelito lies a day and half west of Tlacotepec, on top of a moun-

tain at least 10,000 feet high. To reach it you travel a trail that makes Greybeard, Pinnacle and all the way to Mitchell seem like a holiday picnic. The people are scattered all around on the mountain side and have a prosperous little village. Here two of the finest young men I have seen in Mexico were received into the church, and several others anxious to come in had to be refused because they did not know enough of the plan of salvation, and the duties of a Christian. It was simply a case of lack of teaching, and oh, the eager desire of these people to learn of Jesus Christ, and the few there are to teach them! These villages in this section were the scene of work last vacation of Juan Escutia, now a student at the Seminary, who is the champion runner of all Mexico, and who has gained more honor for Coyoacan school in Athletics than any other student. We heard many fine reports of his energy and enthusiasm as he travelled over these trails carrying the message of salvation.

Tlacotepec, the center of this region, and capitol of the district, has a population of about 1000. Here the prospects are very bright, and the people showed fine interest. Twenty-two babies were baptized here at one meeting. We have formerly had the only native worker in this district stationed at La Reforma, but as he expects to enter the Seminary this next term, he will be transferred to another section, and a worker will be placed at Tlacotepec to work this whole section. Here the minister will have an opportunity to work with a people at all the places mentioned, and at El Frio, a silver mine which we were not able to visit because of scarcity of time, and its long distance from the other places, who in spite of the fact they have been left for over 12 years without any supervision, and very little instruction have been holding together in a wonderful way. Plans are made for an institute to be held here for a week or ten days next winter, when

the people coming together from all the section on the order of the old time camp meetings, will receive instruction and hear the gospel in its purity. A team of Missionaries and native workers will hold the institute which will consist of Bible classes in the Old and New Testaments, teaching the doctrines of our church, lectures on stewardship and Sunday School work, with evangelistic services held every night by one of our best native preachers.

We left Huerta Vieja about 9:30 one morning on our way east to Chilpancingo. Here we found a trail that made up for much of the barrenness of the others. For hours we rode along a high ridge through the most beautiful virgin forest I have ever seen, of oak, spruce, and pine. Sleeping on the ground in the open country for the second time on the trip, we reached Chichihualco, a town of about 1500 people, in time for breakfast. We did not have the names of any Protestants in this place but we were delighted to find two families living here, one prominent old man having a large hall suitable for holding services, which we hope to begin in the near future. Only four leagues away is what has been for many years the largest congregation in the state of Guerrero, at Xochipala, an Indian village of about 1,000 inhabitants. Here we found a splendid stone church completed all

except the thatch roof, without a cent of aid from the Mission, an organ bought by the congregation, a Sunday school crowd on Sunday morning of 87, and a mission school taught by a volunteer teacher of experience without a cent from the Mission, and with 63 children enrolled. Here we expect to have by the time this is published a good native pastor, who will carry on the work here and at the nearby town of Chichihualco.

Chilpancingo, which is to be our future home, is the capital of the state of Guerrero, and situated near the center of the state, has a population of about 6,000. Here we have a splendid native pastor who graduated at the Seminary last spring, and is having congregations of around 100. The outlook for the work here is very bright indeed. We have a splendid piece of property that came to us in the exchange of territory, from the Northern Presbyterians. It covers one whole city block of 63 yards in length, and more than a third of a block, or 26 yards in width. Like all Mexican houses this is all under one roof. Here we have plenty of room for the Missionaries, a nice church, and a hall 60 by 20 feet where we hope to open a kindergarten and social center as soon as some one comes to us to take this phase of the work. Mrs. Williamson will conduct a Dispensary, and the



Stone Church at Xochipala, with village huts in the background. This is one of the four churches in our lower Guerrero field being built without a cent of help from the Mission. This was for many years the largest congregation in Guerrero.



five year plan calls for an elementary High School here, which is very badly needed at present. The main objection to be found with our station is the fact that it is 78 miles from the nearest railroad station, but a splendid automobile road almost completed will offset that to a considerable extent.

Then east of Chilpancingo is Tixtla, and as you first catch sight of it going over the hill from Chilpancingo, with its beautiful lake at the foot of a mountain as a background and its dozens of beautiful gardens of vegetables, and orange groves, it makes a picture I have not seen surpassed in Mexico. Here before the revolution the Northern Presbyterians had a good sized congregation, and we have only one family at present, but hope to begin services there soon.

With the exception of Chilapa, a town about one day east of Chilpancingo where the Catholics have a Seminary, there is probably no section of Mexico where the people are less fanatical or easier to reach with the gospel than the state of Guerrero. Here the people are liberal minded, and Catholicism has not such a strong hold on them, while the way these congregations have been holding together without any help or supervision shows what kind of Christians they make. We heard of another church being built at Santa Barabara, where they have congregations of 50, the work being held together by a layman, without pay, and no visit from a Missionary for 12 years. This section of Guerrero between the Balsas and the Pacific coast, which has been assigned to the writer, is about one-fourth the size of the whole state of North Carolina, and includes a number of good sized towns. Besides the places mentioned in this article we have members at nine other places, some with good sized congregations. In this field at present we have not a single ordained native worker, though we have three men and one woman on the pay-roll, and have only one missionary family to spare for this whole section.

On the trip thirteen meetings were held, sixty-two children baptized, three members received, numbers of tracts and gospels given away, or sold, and forty copies of the new Spanish Hymn book placed in the Tlacotepec region, with two dozen ordered for both Chilpancingo and Xochipala. This last is a great means of spreading the gospel, for these people are very musical, and soon learn both tune and words. Our two guides on parts of the trip would whistle hymn tunes almost constantly, the favorite with one being, "Jesus is all the world to me," and with the other, "Oh love that will not let me go."

In baptizing the children we found a great fondness on the part of the parents for Bible names, though some selections did not show any great familiarity with the ones for whom they were named. Besides an Esther, Japhet, Elias, Joseph, and Habakkuk, we found an Absalom, an Annanias, and one boy name "Political Jesus."

Game is abundant in this section and we saw huge catfish from the Balsas, partridges, squirrels, dozens of edible birds about the size of chickens, and six deer. We saw the skin of a real large lion that had been killed in the mountains there.

During the fifteen days we spent on the trip we saw absolutely nothing to correspond with the ideas many people have at home of Mexico as a hot-bed of revolution, and a country infested with bandits. We left a village one evening at 5 o'clock, and rode until eleven that night and then rolled in our blankets, made pillows of our saddles, and slept by the side of a trail in the heart of the Sierra Madres. The field here is indeed ready for the harvest. The people have had enough of revolutions, and are ready for peace, and the rebuilding of their beautiful country. Catholicism is rapidly decaying, the people are turning away, and we face an opportunity never before equalled in Mexico. We rejoice in the privilege that is to be ours, of working in this wonderful field as soon as

we acquire a little more of the language, but, oh, how we long for help to work a territory so large that one family cannot possibly cover it. Mex-

ico is your Macedonia. Will you not come over and help us?

Cuernavaca, Morelia, Mexico.

April 15.

## MEXICO'S NEED OF CHRIST—CHRIST'S NEED OF MEXICO

By MRS. HAZEL BLACK FARRIOR.

UPON receiving a card from the Publicity Committee of our Mission asking me to write an article about Mexico for the Survey I sat for a while and let my thoughts run over the many, many interesting and different phases of Mexican history, geography, and life, and of our work here wondering of which one I should write. Each one of them rose up and said, "I am the most interesting, I am the cause of all sorts of events happening in the past and will be in the future: tell them of me!" While I was trying to weigh and sift these thoughts my old servant came in to tell me about a very unfortunate thing that had happened to a friend of hers a few days before,—and in a few minutes this old Mexican Christian had shown me what was the most interesting thing in regard to Mexico, what was the cause of all her ills, and what was the cure for them.

The old woman, Patria, is about fifty-five years old. She was educated when a young girl in the Girls' School of the Northern Presbyterian Mission, then under the control of Mrs. Hamilton. She must have been quite bright and interesting for she seems to have become quite a protegee of Mrs. Hamilton's who took her to the States with

her one time and was very much interested in her. But hard times have fallen upon Patria, principally because she is a Protestant and, though she is very well educated and refined, she is working out as a servant to support her several fatherless children. But what a glorious task she makes of her service!

This friend that Patria told me about had been very ill at a neighbor's house and while her husband was away at work a thief broke in and stole everything they had, leaving the house absolutely bare—furniture, cooking utensils, beds, chickens, sheep—everything was gone! From this beginning it was easy for Patria to go on and tell me more of the sinful and lawless conditions of Mexico. She ended by exclaiming, "My poor Mexico! what is to become of you! My poor, poor Mexico! You *must* know about Christ!"

"But Patria," I said, "do not the people know about Christ? Isn't the trouble the fact that the people will not obey Him? Do not the priests tell them of Him?"

"No, no, Miss," she answered quickly and emphatically, "The priests do not tell the people of *Christ*, they tell the people about the *Mother* of Christ and the *saints*! They tell them that they, the saints, will keep them from the—what do you call him?—from the bad man! They say 'Bring *money* and the saints will keep you from purgatory! They never say, 'Don't sin' but, 'Bring money!' My poor Mexico is like this,"—putting one hand before her eyes the old woman staggered and felt her way about the room. then said, "Mexico is like this—she is blindfold, she cannot see where she is



A market scene in Mexico City. Note the three characteristic foods—onions, pepper, and tomatoes.



going, she does not know what is sin, she has no Shepherd, she must have Christ!"

It was a foolish question for me to ask, knowing that 85% of the people of Mexico are illiterate, but I asked, "Do not the people ever read the Bible, and does not the priest read it to them at the church services? What is the excuse for such ignorance?"

Her answer was to take up a cloth and wrap it carefully around a plate sitting on the table, not being content with merely covering the plate, but pressing the cloth all around so that no sign of it could be seen. Then she said, "That is how the Bible is in Mexico, the priests have all covered it up!"

And is that not the true condition of Mexico? Blindfolded by the priests with tales of the saints who will save them,—not *from* their sins, but from the *consequences* of those sins,—and with a Bible with its stern message of, "Go and sin no more" securely closed and made most uninviting by the message of, "Bring more money and the saints will see that your future life is blessed." But it is ever true that the wages of sin is death and wherever that message of the priests goes forth direct poverty and squalor follows in its trail. Here in one of the richest lands on the earth, where the ground is fertile and yields most abundantly, precious stones and minerals abound in the mountains, and oil gushes out of the wells—wealth everywhere—the people are among the poorest and the living conditions as low as anywhere in the world. To me it is one of the most pitiful of sights to see these poor, ignorant natives, half starved, half dressed, and bare-footed, staggering down from the mountains with such loads of wood or charcoal on their backs that their eyes are actually popping from the strain stopping to lay an offering of their burden or of a few pennies within the barred door of the church! At the wayside churches, where there is not a priest in attendance all the time, the heavy



A Mexican father and son making adobes for a house.

outside doors are opened in the day time but strong bars keep the people out except at the time of services. That is typical to us of Mexico's religious condition—the door of God's love has indeed been opened to this poor people but a strong, barred gate of superstition and untruth has fast closed the way of approach. They can dimly see the altar but there is no way for them to kneel in penitence before it. They feel the desire and yearning to offer a sacrifice but they have never been told that it is the sacrifice of a broken and contrite spirit that God wants. Like some of the Jews of old they are trusting to the fat of their offerings. And the terrible part of it all is that they must continue to grope in this blindfolded way until our Christian Churches awake to their sad condition and send Christ to poor Mexico!

We hold up our hands in horror at an African chief with nineteen wives and speak of darkest Africa but similar conditions exist here only it is less well known. A year ago at the feast of Guadalupi one of our lady missionaries stopped to talk to a group of several Indian women who were encamped near the church and to her amazement they told her that they were all the wives of one man. They were all members of the Catholic Church and had come up to the church feast as such! Has darkest Africa anything on that? The African cuts himself a nice piece of wood and makes himself a nice private idol but the

Mexican can outdo him there. One man, Sosten Huertas, cut himself a not very beautiful but large idol out of wood, thought up a very pretty story to tell the people concerning it, named it the "Christ of the Madrona," and is piling up a mint of money from worshippers who come to it!

Now let me add a little about the persecutions of the native Protestant Christians taking Patria as an example. Though she was a Protestant she married a Catholic. His people were very well off and they offered to give Patria and her children a very substantial income if she would go back to the Catholic church, but she refused absolutely. Her husband drank and she had to work to take care of herself and her fifteen children. Eight of these children died but seven are still living, though I am sorry to say that the older ones seem to be following in their unworthy father's footsteps. Only recently an older son who had been helping her quite a bit in the sup-

port of the younger children left home because she would not allow him to drink there. In telling me of it she said, "My Jesus does not like drunken men and I tell him that he cannot drink there because my Jesus lives there. But I say, 'My God, You know where he is and will bring him back to me!'" I am glad to say that the old woman's faith was justified because the son did come back and was at church with her two weeks later. Until recently her home was in a central location and was used as a community prayer-meeting house but her Catholic landlord heard of it and came and turned her out. She was standing on the corner with her eyes shut praying about it, not knowing where to turn, when a friend came along, saw her, learned her trouble, and immediately carried her to a much nicer and cheaper house. In her unselfish service she is a continual inspiration to us. She *knows* Christ and, oh, that all Mexico had Him as she has!

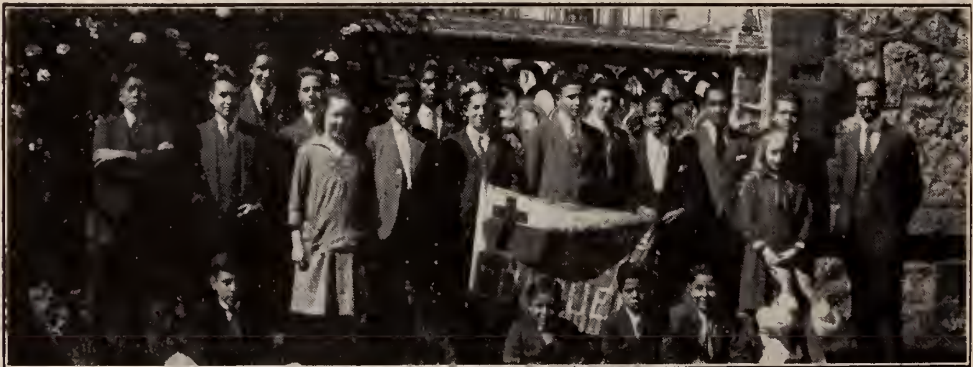
### SOLDADOS DE CRISTO (SOLDIERS OF CHRIST)

Mrs. W. A. Ross.

**I**N the Coyoacan chapel while the boys and girls schools are in session there are about two hundred young people in the Sunday School. It is a most interesting sight to see these boys and girls march in Sunday morning, and take their seats in the front pews

of this beautiful little church. I presume the best built and equipped Protestant church in *all* Mexico. It is a memorial to a lovely Christian woman of Pittsburg, Pennsylvania.

Last session, I was asked by the Superintendent to teach a class of sixth



Isn't this a happy bunch of boys! We should think that any one would be delighted to have a class of such boys. And every one of them will lead in prayer! This is a fine record.



year boys—that means boys who are in the sixth grade preparatory school. They were all bright, interesting boys—and I took the class with fear and trembling, feeling that I was not equal to the task. We organized the class—elected our president and secretary, and they chose the name “Soldiers of Christ”—with this motto: “Loyalty, Love and Courage for our Captain.” In our classroom we had the Christian flag—“By this sign we conquer.”

There were twenty-two members in the class—and here is the roll:—Everado Arillo, Alfredo Plugo, Raul Guitewey, Humberto Gil, Francisco Miguir, Manuel Barranco, Antonio Jordan, David Macras, Josi Vargas, David Wiley, Carlos Marin, Carlos Romero, Gustavo Priego, Juan de Wit, Alfonso Bienfield, Victor Lope, Amando Solano, Oswaldo Hachenberger.

You will see from these names that the class is made up of Jews, French, Germans, Americans, Spanish and Mexicans.

They all spoke Spanish—so the lessons were taught in Spanish.

The boys studied well and were deeply interested in the life of Paul—and nearly every one of them could draw the map of his journeys and describe them.

Without a single exception, they led in prayer, and at the close of the school session I had the joy of seeing many of them give their hearts to Christ and unite with the church, nearly all of them having come from Catholic homes.

The Saturday before they left for vacation, we had a lovely party on *our* lawn. They enjoyed the music on the Edison, played many games and climbed the apple trees, sang college songs, and last but not least ate a lot of chocolate candy. I love these boys and I earnestly trust each will be a blessing to their own people, as they have been to me.

P. S.—You will observe two little American girls in the picture. They are Helen Brown and Katherine Brown—who attended the school and were in this class.

## EXPERIENCES OF A NEW MISSIONARY TO AFRICA

Mrs. J. K. HOBSON.

A NEW year has begun and I have decided that I won't let my husband do all the writing this year. But there is so much that I would love to tell you about our work that I hardly know where to begin.

Just recently two of our native elders and two evangelists returned from a native conference at Lusambo. They had a wonderful trip and thoroughly enjoyed it, especially that part up the river on our “Lapsley.” I wish each one of you could have heard their report of the conference; but since you couldn't I will give you what to me was the most interesting portion of each talk.

One spoke of the fine way in which the native Christians around Lusambo give a tithe of all they have to the

Lord's work. He told the story of a man who lives in a village near Lusambo, which story I shall try to translate as literally as I can.

There is a man at Babembele whose name is Nkaxama (which means Leopard). He is not an evangelist. He is not even a Christian. He is still in the Dilongexa or Catechumen class. He entered this class when he was grown and has not been able to finish the Catechism, therefore he has not been baptized. But this man gives to the Lord's work a tenth of all he possesses. When his daughter married and the dowry was paid him he gave a goat to the Lord. Whenever he sells a chicken or a goat he gives a tenth of the price to God. One day a friend of his went to him and offered to do

something for him. "All right," said he, "Build me a nice house." When the house was completed he did not move into it, but said that it was for missionaries when they came to visit that village or were passing through. All the people laughed at him and called him a fool. They said, "You are crazy! You are not a Christian, you haven't been baptized, and yet you give this nice house to the missionaries and you give a tenth of everything you have." They made all manner of fun of him, laughing at him all the time. But he did not stop giving. He got himself a big native knife, put it in his belt and said, "If anybody laughs at me when I put anything in the box I'll cut them with this knife." Now Nkaxama can give in peace and the people do not laugh at him.

Another told us of the good work of two native women at Luebo. It is true, as he said, that women here are very much behind the men. They are slower to learn, slower to accept the palaver of God, slower to go forward in it when they do accept. But these two native women at Luebo the wife of the native Pastor and another Christian, are exceptions to the rule. They two alone are wholly supporting a native evangelist in another section among another tribe. If these women have thus caught the foreign mission spirit surely our work among the women has not been and will not be in vain.

One told of the evangelistic work at Mutoto where our Morrison Memorial Training School for native evangelists is located. He said there are now in the school two hundred Balondi, or young men who are training for evangelists. There are in the village around Mutoto two hundred and two evangelists who have gone out from this school.

Another gave us the story of Kalonci wa Kalonci (in our language, Kalonch, son of Kalonch). Here it is:—

Near Bibangu there is a small village, the name of whose Chief is

Kalonch. The people of this village sent to Bibangu to beg the missionaries for an evangelist. One was sent and after he had been there only a little while several of the people became Christians, among them the son of the chief, Kalonch wa Kalonch. When the chief saw that his people were accepting the palaver of God, he drove the evangelist out of the village. But young Kalonch gathered the few Christians around him and they held services and worshipped God by themselves. The old chief broke up their meetings and forbade the people to assemble.

When this rumor reached Bibanga an Elder was sent out to investigate. He asked the old chief why it was that at first they had begged for the palaver of God and for an evangelist and that now they had driven away the evangelist and had refused the palaver of God. Old Kalonch replied to the Elder's face, "I don't want the palaver of God. I have refused because I do not want it in my village." The Elder made the chief go with him to the Bula Matadi, the representative of the State, to have the palaver heard. When asked by the Bula Matadi why he acted this way, the old chief was afraid and lied like a fish. He denied everything. He said that he had not driven the evangelist away, he had gone himself; he had not broken up the meetings of the Christians, they had disbanded themselves. The Elder called in the chief's son who witnessed against his father and verified all that the Elder had said. "All right," said the Bula Matadi to old Kalonch. "You go to Luebo for this, to the state prison." Then the old man opened up his heart and told the whole truth. He said that the Roman Catholics had threatened all the chiefs in that section, telling them that they (the R. C.'s) and the Bula Matadi were fellow-countrymen and that if the chiefs allowed the Protestant Mission to enter their villages their chiefship would be taken away from them. Therefore

he had driven out the evangelist and had scattered the Christians in order that he might retain his chiefship. Then he begged the Bula Matadi not to send him to Luebo. "You were a fool," said the Bula Matadi. Religion is a matter of the heart. If the people want to accept the R. C.'s that is the palaver of their hearts; if they want to accept the Mission, that is the palaver of their hearts. But the removal of chiefs is my business." The old chief then said that he wanted to keep his chiefship, go back to his village and accept the palaver of God. This he was allowed to do, and when he returned he built a Church Shed, recalled the evangelist, gathered the peo-

ple together, and worshipped God.

But that was not all. Many of the chiefs of that section were present at the trial of their fellowchief, for they wanted to hear the Bula Matadi's verdict. When they heard his words declaring that religion was a matter of the people's hearts they went back to their villages rejoicing, and exclaiming, "Oh, what awful lies the R. C.'s tell!" Many of them built Church Sheds and opened up their villages to the Mission, begging for evangelists.

Thus does God use the lies of His enemies to promote His Kingdom on earth. And His Kingdom is being extended in Africa.

Bulape—Feb. 16.

## DISTINGUISHED VISITORS AT LUEBO

REV. T. C. VINSON.

THE last mail we received came to us laden with many thoughtful Christmas remembrances. We wish in turn to thank you for your thought of us, but especially do we thank you for the promise of your prayers in our behalf.

During the last few months we have been favored with visits from two very distinguished officials. Early in January the new Governor-General of the Colony, Mr. Lippens, came to Luebo. He only spent one day here on account of his many pressing duties, but he spent more than half of that day here on our Station. He seemed deeply interested in every department of the work, but more especially in the industrial feature. Most of the officials are naturally more interested in this side of the work because the boys are taught to produce tables and chairs and other articles of furniture that are visible to the eye. Of course spiritual qualities are not so apparent to the eye and therefore do not attract the attention of people not especially interested in purely religious work. But this Governor-General is an exception to the usual run of State officials in that he is also interested in the moral welfare of the

people. In the party with him were his daughter and two or three men who are quite high in the Government at home. Mr. Wilds was able to do a bit of advertising for the Mission while they were here. The Governor's daughter was taken with the toothache and Mr. Wilds was prepared to bring his skill to her relief with the result that she went away "with a good taste in her mouth" for the Mission.

The other distinguished visitor is one known more or less to all of you. He is our own beloved Executive Secretary Dr. E. W. Smith. After an interesting experience with sandbanks he reached Luebo on the "Lapsley" on February 8th. We had had previous notification of his coming and all the missionaries and several thousand natives were on hand to welcome him and the members of his party, among whom were Dr. and Mrs. Stixrud, returning from furlough, and two new recruits, Misses McKay and Porter. They arrived about 10 o'clock in the morning and a "Pink Tea" reception was given them at the home of the Vinsons. We had planned a formal reception for them that night, but Dr. Smith informed us that business came before



pleasure, so put us to work at once. He had evidently drawn some inspiration from Mr. Edison as he put us to work answering 100 questions which he had sent us some time before his arrival. Think of standing an examination on one hundred questions! and he thought of a good many more before he got through. We spent five hours per day together for ten days. When he got through none of us could think of anything that he had left out. The conference was most helpful to us as we are sure that Dr. Smith will have something interesting to tell the church when he gets back home. He left here on the "Lapsley" for Lusambo and will go from there to Bibangu, thence to Mutoto then back to Bulape and Luebo. He will have to travel between the other stations in a hammock carried on the shoulders of men. How would you like to spend a week to cover 150 miles? A slow train through Arkansas isn't in it with us. Do you wonder that our motto is, "Don't try to hustle Africa"? It simply can't be done.

Yesterday the Luebo River was the scene of a triple tragedy. A man and his wife had a little family quarrel.

The husband became very angry and went into the house and dressed up in his best clothes and went to the river and drowned himself. His mother went along behind and tried to rescue him with the result that she also was drowned. That afternoon the relatives of the husband gathered around the wife and began to pronounce dire curses upon her. When no one was looking she slipped out of the house and went to the river and threw herself in and was drowned. Their bodies have not yet been recovered. Great excitement prevails throughout the entire village to-day. The people here are not so fond of committing suicide as the people of Japan although such tragedies are not unusual. Suicide is far more common here among the women than among the men. This is due to the fact that women occupy such a low place in African society. We are glad that we can preach a gospel of hope to such downcast and outcast people. Aren't you glad that you too can have a share in the preaching of such a gospel of hope?

Luebo, March 6.

## THE KING MEMORIAL CHURCH; CHANGCHOW

REV. O. F. PRICE., D. D.

**C**HANGCHOW is a busy city on the Grand Canal, and also on the Shanghai-Nanking Railroad. Within this city our mission has had out-station work for about ten years. Among those connected with the work

previously was Rev. George Hudson of sainted memory.

February 19th was a red letter day, culminating in the dedication of a new church erected largely through Chinese contributions and wholly through Chinese initiative. Dr. King, in Chinese, Wang, the ruling elder and the beloved physician, and his noble little wife were the moving spirits. The building was named after Dr. King's father, "The King Memorial Presbyterian Church," and thus it stands, among other things, a memorial to filial piety which the Chinese so much admire. Dr. and Mrs. King have sacrificed the most and worked the hardest. They long ago adopted the tithe as their method of giving, and at this meeting Dr.



King Memorial Church.

King stated that he later began to give an eighth and then a seventh, and then he stopped counting how much he gave. Others of the little band also helped nobly according to their means, making many sacrifices. The clock was given by the Christian Endeavor Society. The bell which was given by Dr. King's father-in-law, who is a pastor in Hanchow, was cast out of old brass coins, which Mr. Liu, the pastor, had been collecting for many years.

It was refreshing to be at a meeting where all of the arrangements, some of them very onerous, were carried through by the Chinese without foreign aid, except such contributions as have been made by the mission and foreign friends. Total cost was \$7,500 silver currency.

There was a gathering of friends,

foreign and Chinese, from many quarters, and with a full house and solemn exercises this new building and self-supporting Southern Presbyterian center was dedicated to the worship and service of God and the spread of the gospel in Changchow. It is located on a new and busy street, and in the church plant is also a school building with a capacity of 100 pupils, and a parsonage. And near by, later on, Dr. King hopes to erect his new hospital. He is now carrying on his hospital work in Chinese buildings, and reversing David's order, he took money that he had laid by for building his hospital in order to complete the church, and his hospital now waits the paying by the mission of a sum that has been promised, but not yet paid.

The day of the "rice Christian" in China is passing.

## THE WORK AT CHINKIANG

REV. J. C. CRENSHAW.

THERE was an increase in the full membership of our Chinkiang membership during the last fiscal year of one hundred and sixty members. Mr. and Mrs. Paxton were home on furlough and Dr. Sydenstricker and I were the only evangelists working in the field. Our total membership last June was 983. We now have over a thousand communicants. One Christian to every fifteen hundred heathen is much better than one missionary to a million and a half heathen. We estimate our territory at about two million but I was being very conservative in the 1 to 1,500 statement. Our inquirers and adherents who secretly believe would bring it to that.

Last summer we made considerable improvements in our Yao Ih Wan Chapel. We are now an organized congregation with three elders and four deacons. Two of the elders and three of the deacons live in the country and cannot worship with us often, however they have worship where they are and we hope soon to have an organized

church where each of them live. Good officers and contributions are hard to find and a real live church is impossible without them.

When we made some changes in the chapel we opened several windows and one of these was a cause of annoyance to our near neighbor. For no other reason was she worried than that it was at an unlucky spot that the opening was made. She called in the astrologer or geomancer and it was arranged peaceably. She hung a very small mirror very very high on the wall of her room opposite the window that we had opened. Everything seems to be all right and I noticed the daughter-in-law of that home at our revival meetings that we had recently. We will watch the mirror and when it comes down that will show that she has lost some of her superstitious fear of our window.

We have been trying to find out where we could curtail our work during the coming year on account of the reduction in the amount of our appro-

priations for next year. We find it very difficult and think the recommendation of the Executive Committee of Foreign Missions a good one. We are going to try to get the natives to make up the amount lacking from their contributions. In older fields this is easier to do for there is a constituency to contribute. My congregations are a very feeble folk, and I hope this extra burden on them this year will prove a blessing. However we are faced with a famine in parts of my district, a thing that has not happened in this district since I came to China eleven years ago.

The International Famine Relief Committee is planning to begin some

relief work here in a few days. The plan is to build roads and dredge canals and pay the laborers in grain and flour. It is estimated that there are twenty thousand destitute at Chinkiang and more will come to get work when we begin. The worst districts are north of Chinkiang and along the Yangtze River near us. We missionaries are going to do all we can to help in this work.

We appreciate the cards and Christmas remembrances that some of you have sent. I have not answered all and hope this will convey to all of these kind friends our many many thanks. We appreciate your prayers and support so very much.

### IS IT WORTH WHILE?

CAROLINE V. LEE.

THESE are the days of New Year's callers—fifty-six on New Year's Day, January twenty-eighth—and here comes a wee belated one, a curious little figure who halts slightly upon her feet, and the small squeak you hear is not from a wheelbarrow on the street, but comes from some part of her anatomy as she moves. She stands only a trifle higher than my belt, and on her poor little back is a pitiful hump. Her face is far from beautiful, being broad and her complexion sallow. (If you imagine that members of the yellow race are all sallow you are greatly mistaken; some of them have exquisite complexions with rosy cheeks.)

She wears the usual garments of a Chinese girl, trousers reaching well to her ankles and a coat-like upper garment fastened down the side and extending a few inches below the waist line, both made of blue checked, home-woven cloth which we would call cheviot-shirting at home. She looks like a little "mother-bunch" for underneath she wears many layers of garments made in the same way, for the Chinese measure of temperature is not mercury but the number of coats that are needed. It is "six coats cold" this

morning. Her feet and ankles are neatly clad in foreign stockings, and Chinese shoes of cloth, hand-made, of course. Her hair is braided and coiled like a woman's, and she is clean and as neat as a little lady should be.

As the dingy February landscape is glorified by today's sunshine, so squeaking knees, cheviot trousers and all are quickly forgotten in the sunshine of her sudden smile, a smile of radiance, of compelling Christian sweetness.

This, dear friends of straight strong bodies, of good homes, of regular incomes, is little Teh-Un, sans strength, sans home, sans money, sans everything except that joyous hope in Christ which irradiates her face,—about whom you have asked me to write.

From being a child fiancée, thrown out to die because she would never be well (no doubt), she became an O-DEI (slave) in the home of a rich man in the city, underfed of course, and having stolen some rice from the cupboard to ease the pangs of hunger, was beaten and thrown out on the street to beg or die. There her legs were frozen and gangrene was the result.

In April, 1914, some one laid her at our hospital gate, her legs from the



knee down the color of the stove, her body a mass of sores, her head a nest of vermin, her face thin and weakened like an aged person's—altogether the most pitiable, wretched, miserable bit of humanity that one could imagine. Never having known anything but abuse, and her body being full of poison from rotten legs, she had no conception of kindness, and scowled at everyone who came near, ready to snap and snarl like a street cur. She had to be nourished, and some degree of confidence established before the doctor could operate, but as soon as possible her legs were amputated just below the knee. When the stumps were healed someone invented a kind of shoe to fit them and she could labor slowly from Bible School to church, and around a limited area.

As the poison left her system, and under the pressure of continued loving kindness she became entirely changed, her sullen, sodden face began to smile and has been smiling ever since. During that summer she stayed at the girls' school, and when Dr. Lee returned in the fall she first saw her sitting on the ground and quite failed to recognize the plump little mite that smiled up at her.

About two years ago Mrs. Worth corresponded with a maker of artificial limbs in Chicago asking him to give the poor child a pair of legs, to which he agreed, and for which Dr. Worth took careful measurements. The freight alone was thirty dollars which was largely paid by a popular collection from the Chinese Christians.

Teh-Un's deep wonder and delight at her restoration to something resembling womanhood was a tear-bringing

sight, something never to be forgotten by those privileged to witness it. What matter if she did move awkwardly, what matter if she did make unhuman sounds,—could she not coil up her braid as a young woman of twenty or more should? could she not see the top of the table? could she not behold herself in the mirror? could she not go whither she would? had she not feet to dangle as she perched on the edge of a chair? No mean joys, you will admit, to one who had been deprived.

In one spot her artificial limb slightly abraided her leg and to her great consternation Dr. Worth was about to shave off a little of the leather,—“O no, doctor! Cut a little off my leg, IT will heal, but do not spoil my beautiful new leg!” she cried.

Now the little ex-beggar, is the happiest Christian in China (and there are many joyous ones), and LIVES her Christianity day by day in the Bible School where she makes her home. She was taught to read in Dr. Lee's school where she spent two years.

Women who want to learn the gospel of Jesus come and stay in the Bible School for instruction, paying merely their rice money. Usually these women are extremely ignorant, and with one accord they say they would rather have Teh-Un teach them to read the Bible than any one else, even our splendid Bible women, “for she is so patient.” She is much beloved and respected by all of us. She used to earn her clothing by lace making but now her back is so painful that she is no longer able to work, but her cheeriness never fails. She is a lesson to all of us.

Kiangyin, China.

## FROM JAPAN

REV. S. M. ERICKSON.

THE priests of the historical temple of Zenkoji, at Nagano, are threatened with a lawsuit unless they agree to return the image of their deity to village temple of Ogiwara, Mie Province, from where the deity

is said to have been stolen a few years ago. Stealing gods in Japan is an old business. Strange the gods never manage to get back without a lot of trouble.

Some years ago a god was swept away in a flood near Kotohira. A

reward of one hundred yen was offered for the return of the idol but no one ever claimed the money.

Okuma had two funerals. His body was buried in Tokyo. We note in the paper that the hair of the late Okuma was buried at Ryutaiji temple, Saga, Kyushu, the home town of the Marquis. The priest had a service before putting the hair away.

The following strange notice appeared in a late paper: "Mrs. F. S. Ladd, wife of Prof. F. S. Ladd, reached Japan today with the ashes of her husband. They will be buried at Sojiji Temple in Tsurumi. American people sometimes do strange things."

At Kigen setsu, the Fourth of July in Japan Mrs. Burnett, the wife of an American officer attached to the U. S. Embassy composed the following poem in Japanese:

"Mount Unebi's summit clouds have fled,  
And brilliant sunlight paints the scene red;  
The *deity* who rests eternally  
Within the mausoleum's sylvan depths  
Is of the Land of Yamato the Fountain Head."

You would think that American people could find better subjects for their poems than Japanese gods and at least not be guilty of helping along emperor worship.

The Japanese had a very active campaign trying to persuade Parliament to grant Manhood Suffrage. Public meetings were held all over the Empire and after each meeting the crowd would be taken over to some Shinto shrine and prayer be made to the former

emperors to move the stubborn members of Parliament. Dead emperors, though gods, do not have much influence over the living members of the present assembly for they voted two to one against granting the men the franchise.

Prince Tokugawa has returned from the Washington Conference. Usually Japanese representatives to conferences of this kind are not given a very happy welcome. The folks were so dazed after the Washington Conference that very little attention was paid to the returning Prince. One of the first things that he did on his return was to visit the graves of his ancestors and report his doings at Washington. I wonder if all the ancestors took it in, for I am afraid that some of them never heard of Washington?

The Tokyo Chamber of Commerce report on the wholesale prices of daily commodities in Tokyo states in January that there was an increase of 9.4 percent over the quotations of the corresponding month of last year. The prices were high enough last year.

The English Crown Prince will visit Takamatsu in May. I'll have to get a top hat for the occasion?

The Japanese Crown Prince will be down this way in the fall. The police will be around every day to see to it that we behave. All foreigners have special attention when royalty comes around. The police seem to think that foreigners have a habit of stealing kings and princes and exporting them. Can you give the market price of a prince? Crowns are cheap in Europe.

Do not forget those churches that we are interested in building.

## WHAT IS DOING AT MOKPO

REV. J. S. NISBET

NO doubt you would like to know what is happening on the firing line. So would I. You know it is not unusual for the man at the front to find out through the papers what occurred all around him. Nevertheless, I know some things and just from

the perversity of nature want to bother you to listen to a few.

First, we have closed two good Bible classes of a month each. One was in Kwangju and one was in Mokpo. We have had some others but these were the ones in which I taught the-

ology and did it so as to get pleasure out of the doing. That is one of the big things that calls for a letter all to itself so I will pass it up and let some one else write about it when they fell like it.

Then again we have begun to grade the site for the new building for the girls' school and the stones are being dressed. I have presented the plans to the police for a permit and I think the permit will soon be forthcoming and we will soon lay the foundation stones. A Chinaman has the contract. And it's my job to see that he does his work well. He is a fine Chinaman, however, and I trust that my job will not be a very serious one.

Then again Mr. Cumming is to leave soon for America on a short furlough, a furlough very much needed by him for his own health, as he has been suffering from indigestion. When he is gone I will have some three hundred problems added to other lists in the form of so many school boys. Maybe you think they are not problems, but did you ever train boys? Mr. Cumming hopes to be back with them by September and I trust he may be able to keep his plans.

Then again in the absence of a pastor for the local Mokpo church I have been in charge of the work, which takes from three to five nights a week and other odd times and the Sunday services. We have called a pastor, but have not yet gotten the whole matter arranged and don't know whether or not he will come. In any case he will not be here till June, it seems. In the meantime I am responsible for the services and local work.

Following out this responsibility, the other day a small boy showed up in my study and said that he wanted to recite the Child's Catechism. I asked him where he lived and found that he lived in Moko. I asked him if he attended Sunday School and he said, "No." Then I asked him which one of the "Advance Sunday Schools" he attended and he said none; then

I asked him if he attended church, he said, "No." And I thought, "What have I here?" But the explanation is perfectly clear and satisfactory. He is a little poor boy and his father attends church but found a place where he could let his boy out to work with a Japanese tinner who is not a Christian and when the question of Sunday came up the tinner said he needed the boy. So it is no church or Sunday School for him. But he recited the Catechism perfectly and I gave him a nice New Testament and some good advice and sent him away rejoicing. Maybe some day the little fellow may declare his independence and keep the Sabbath holy to his Saviour. Let us hope so any way. His name is Im Choon Sik. Please pray for him.

Then again Mr. Pak came in and said they must have a school. It is a new point, where they are just beginning a church and they want a school. I am sending them a fine young fellow to help them out. I hope the school may prove a great help. Mr. Pak is a man of whom I have written before. For some years he walked a long ten miles to church every Sunday. He took his wife with him and then his mother and father and all were baptized by me. That was some ten years ago. He has proved faithful these years and has a son some twelve years old that I baptized and has been in school elsewhere for two years. Pray for Mr. Pak and his school and the little church at Taichun.

Then again Mr. Chung came to see me and said that he was formerly an active Christian but for some years had laid aside his activities in religion, but recently his conscience had been working and he wanted to get back into line and so he had gathered together some twenty people and had gotten a room and they were meeting every Sunday and he wanted some one to come to teach them. As it is a place that I have been trying to get a hold on for sometime, I readily agreed to do what I could and have arranged for one of



my young men who has been to the seminary for three terms to take up the work there and try in the next three months to get them on a sound footing if possible.

I might continue, for another list of names was handed me of some fine young men that agree to listen sympathetically to a Christian teacher if I will just send one, and another appeal from some young men assuring me that a school of some seventy students wanted to be instructed by me has just come, and other points are asking for teachers to tell them of the way of Christianity, but this all takes money

and men. We can't find the best of men for all these places but could find men a good deal better than none, but word comes from home that money is short and so there we have to stop and think and sometimes say, No. But whoever had all they wanted? We are glad to know you are willing to do so much for the great work here and are grateful for it. Were we more efficient it would count for more. We expect your prayers and feel sure that you will help thereby to keep us up in efficiency.

Mokpo, March 12.

## A CHALLENGE TO PROTESTANT AMERICA

REV. VACLAV LOSA, D. D.

THREE years have passed since the armistice, yet chaos still prevails in most of the countries of Europe. To see in the midst of these conditions a nation awakening from centuries of slumber and emerging on a safe path of real progress is refreshing indeed.

There is such a nation right in the heart of Europe. It is the old historic nation that furnished the first martyr of the Reformation to the world, one hundred years before the great reformers Calvin, Luther and Knox appeared; it is the John Huss nation of old Bohemia, now in the Republic of Czechoslovakia. Having suffered fiercer persecutions than any other land during a period of hundreds of years, it is now awakening as from a fearful dream, and looking for instruction, for truth, for light.

It was America that first took the stand for Bohemia's liberation. It was America's Hoover who with his American stores of food saved many from starvation. Is it any wonder that one pastor writes: "America gave us Hoover in times of need; we are waiting and praying for a spiritual Hoover. Will he come?"

What then is the history of Czechoslovakia, as to her religious life, since her liberation three years ago?

First of all, the two branches of evangelical churches, the large Reformed, and the smaller Lutheran, united immediately under the old name, "The Evangelical Church of Czech Brethren," and accepted the confession of the old "Unitas Fratrum Bohemorum," a Calvinistic confession. The pastors of this reunited church began to avail themselves of the opportunity for freedom of speech, and delivered lectures in many cities and towns, being welcomed everywhere, yes, being unable to accept invitations to scores of places, there being only a handful of them for a nation of ten million people. Protestants numbered but two per cent in this once Protestant nation. Laymen came to help, but even this was insufficient to supply the demand. Scores of calls remained unanswered.

Nevertheless the era of lecturing on historical and also religious subjects soon passed away. It flourished before the census of February 16, 1921. After the census, and even months before, the people were clamoring for direct preaching of the gospel. You could not ride in a train for half a day without hearing a religious discussion. Religion, which was touched upon formerly with an apology, became the chief subject of discussion on the street, in stores, restaurants and every-

where. Those knowing the subject from personal experience were forced, when discovered, to speak about it to eager listeners. A man could stand on a street corner, and if he wanted to speak on religion he had a crowd at once, while they did not care to listen any more to speeches on political and socialistic subjects. The Protestant churches in different parts of the land began to be crowded with strangers. Thus the church in Brno, capital of Moravia, a city of 200,000 inhabitants, was filled to its capacity every Sabbath. Soon an assistant pastor was called by the congregation, and three services on Sabbath were begun; but even this is insufficient, and crowds are standing around the church, trying to listen through the windows. An American Czechoslovak minister attended a service there in October 1921. It was a rainy Sunday, and yet hundreds were turned away and had to return home. "I wish you could have heard the prayer of the minister," said this American brother in a letter to the writer; "he asked God for an additional house of worship in the city, and he did it in such a spirit of faith that I am sure his prayer will be answered." This minister received 707 new members from January to October 1921, and there is constantly a list of candidates who are being trained in the teaching of the Bible. Two more assistants were engaged, one of them being a layman, and all of them are very busy indeed, as there are scores of converts in the surrounding villages, who with their children desire to be fully acquainted with the Bible. If these people are helped to erect another house of worship in the city, the new house will be filled at once, the pastor writes in a recent letter.

But the great spiritual movement is not confined to the cities only. There are many localities where the people are hungering and thirsting after the Word of God. I will quote from a report of a minister of the gospel who took his vacation last summer by a

change of work. He went to preach for over two weeks in a neighborhood where people were ready to hear the Word. "I worked in the south of Bohemia from July 22nd to August 8th. The center was Budejovice, a town of more than 50,000 inhabitants. The mission station here until recently numbered 50 members; now there are 1300 members. I also preached in the surrounding towns. The divine services were held in a rented school chapel in Budejovice, and in theaters in the rest, except one, where we secured the use of a former Roman Catholic chapel. It was just harvest time, yet the meetings were very well attended. The people did not want to hear lectures, for 'We are overlectured,' they said. They wished to hear the gospel, the preaching of Christ, therefore I had only one lecture, about the historic religious development in Bohemia. My sermons and expositions of the Scriptures were all from the Acts of the Apostles, for I wanted to show the hearers what was the aim of the first disciples of Christ, namely, to establish the kingdom of God."

"The people in the south of Bohemia manifest great religious interest. They take the principle of brotherhood very earnestly, and try to put it to practical use. They want to differ from their surroundings in their conduct and their relations to each other. I clearly saw that the soul of the southern Czech is more religious than that of the Czechs living on the flat lands of the Elbe river region. I understand now why the southern Bohemians did so much in the 15th century for the religious regeneration of the nation. I would send the best men to this part of our land, and believe that the whole South would be won for Christ and join the church of the Czech Brethren, and would greatly help, even now, the spiritual revival of our Czech nation."

In the famous city of Pilsen (Plzen) a small church of about 450 members increased within a period of less than

two years to more than 13,000 membership. The minister there has an assistant now, and they preach alternately several times on Sabbath. During summer months services are held in the open, and thousands attend, but in winter it is a real hardship to minister to so many souls in a small church. More than a dozen towns and villages around Pilsen have to be regularly visited, and the children instructed in the Word of God. From the darkest corners of Bohemia and Moravia, where the pure gospel has not been heard for centuries, calls for preaching are coming to the Synodical Committee in Prague, but alas, many of these calls remain unanswered! A great lack of ministers is being felt in this critical period of the Bohemian nation. True, more than fifty ministers and laymen are being sent every Sunday to preach to hungry souls in many different places, but the number is far from sufficient. Pastors take leave of absence from their congregations, and spend two to four weeks in the "new" places where hundreds were converted, and come back refreshed and full of enthusiasm. Not only the adults, but children show extraordinary zeal. They beg the pastor to stay with them two hours instead of one, and teach them, which request he reluctantly has to refuse, for children in a neighboring village are waiting for their instructor.

Many readers will no doubt ask for the cause of this great awakening. It will be remembered that this nation was once a Protestant nation and gave to the world one of the most beautiful of church organizations, the "Unitas Fratrum Bohemorum," of which the great church historian Philip Schaff wrote in his "Church History," that in purity of belief and simplicity of life it was nearer to the apostolic church than any other body of Christians. But the terrible persecutions of the Hapsburgs, who were tools of Rome, reduced their numbers to almost nothing. Their new liberty, gained by the late war, awakened in the people a desire

to learn the truth, the faith of their fathers. So God works in his own way among the nations.

Prof. F. Zilka in his account of the religious movement in Czechoslovakia says that "Though the intense religious movement among Czechs (Bohemians) in its present extent is of recent date, having begun in 1919, yet its real roots reach into previous times." Historical celebrations recalled the Bohemian Reformation; and elaborate preparations for the 500th anniversary in 1915 of Huss' death might have helped the Reformed Church, if the war had not prevented. Years ago, Masaryk, now president of the Republic, had declared that "the Bohemian question is a religious question." Soon after the armistice a crowd demolished the statue of the Virgin Mary in the famous market place of Prague, which had been erected in the 17th century as a symbol of the victory of Rome and Vienna over the Czech nation. Speeches announced the program: "We liberated ourselves from Vienna, we must liberate ourselves from Rome also."

A large number of priests asked for reforms, which were refused and the priests excommunicated. In January 1920 they formed the "Czechoslovak Church," intending it to become the national church, in principle like the Old Catholic Church, authorizing the marriage of priests and the national language in church services. Rome has rich holdings, and if a priest severs his connection with it he loses his claim on church property; the people also cannot claim their church buildings if they secede. In spite of such difficulties, and the scarcity of priests, the census of February 1921 showed a membership in this church, adults and children, of 600,000, which has grown since. Almost all the Protestant churches were offered for Czechoslovak congregations, and Prof. Zilka says their relations are most cordial.

To illustrate the growth of the Czech Brethren he mentions Pisek, Where 50 members grew to 1000; another place



where 70 increased to 1200; in all Prague they grew from 12,000 to about 30,000. And in Bohemia and Moravia there are about fifty new centers for their work. They are hampered by lack of ministers and lack of buildings. He says this movement has not reached conservative Slovakia, but the pugnacity of Romish clericals will surely provoke a reaction there also.\*

What a wonderful opportunity for an American Christian to be a coworker with God!

Through God's providence a nation has been awakened. This nation, impoverished by the great war, needs all at once dozens, yes, hundreds of chapels. It needs means to send workers, both ministers and laymen, to cities and towns where 500 to 3000 converts for months have been eagerly waiting for preaching of the gospel, yet their soul's thirst and hunger can be satisfied only at long intervals by a visiting minister. Here in America God has blessed with

material riches many a saintly man and woman. The writer does not doubt that when these children of God will read of this unusual opportunity to help with their means to spread the gospel in the soil prepared by the Holy Spirit, they will not lose a moment, but will hasten to help to bring a nation back to Christ. The American Hussite Society of Pittsburg, of which the writer is the corresponding secretary, has been able to send substantial help in men and means, but oh, how little it is in relation to the need!

This is the psychological moment to help the old historic Hussite nation to get back into the light of the gospel.

—*Record of Christian work.*

\*A book, just off the press, "The Coming of the Slav," by Chas. E. Edwards, gives much information on this great awakening in Czechoslovakia and on the evangelization of Slavs in general. Paper bound volume, 59 cents; cloth bound, 75 cents. The book can be secured from the Presbyterian Committee of Publication.

## HIDDEN TREASURE

1. Russia's need seems to be, what?
2. Encouragement in Korean school situation, what is it?
3. Some three hundred problems added to his already long list of duties, what are they?
4. A nice house was built, but what did the owner do with it?
5. What made the chief send the missionaries away? Did they come back?
6. A window cut in an unlucky spot, what was done to counteract the effect?
7. A little waif thrown out to die, was her saving worth while?
8. The day of the "rice Christian" in

China is passing, what is the evidence?

9. A congregation of fifty, held together by a layman, with no pay, and no visit from a missionary for 12 years, where?

10. What was the leper's witness for Christ?

11. One man with two funerals, who?

12. What are Mexico's needs, as told by Patria?

13. Twenty-two sixth grade boys in a Sunday School class, and they all lead in prayer, where?

14. Encouraging news from Brazil, what is it?

## SENIOR FOREIGN MISSION PROGRAM FOR JULY 1922

Arranged by MISS MARGARET MCNEILLY.

TOPIC—SIGNS OF THE TIMES.

Doxology.

Lord's Prayer in concert.

Minutes.

Roll Call—Answer with an item of encouragement from our mission fields.

Business.

Hymn—Watchman Tell Us of the Night.

Scripture Reading—Is. 21:11-12.

Prayer.

Quiz—Hidden Treasure.

Solo—Selected.

Topical—Monthly Topic.

Experiences of a New African Missionary.

Baptizing a Leper.

Mexico's Need of Christ—Christ's

Need of Mexico.

Prayer.

Hymn—Jesus Shall Reign.

Close with a chain of prayer.

### SUGGESTIONS.

From the current issue of the Survey, and the Annual Report, get the items for roll call.

For the second prayer, have special petitions made for the needs and requests for prayer that appear in the various articles in the current issue of the Survey. These items should be noted beforehand and assigned to the designated members.

A reporter might be appointed to give special paragraphs from the letters that appear in the current issue of the Survey.

# THE JUNIORS

## THE "LITTLE MAN"

THE little man was not a little man at all, but a—

There, I almost told you the whole story in the beginning, and the "little man" does not come in until near the end.

One day—one glorious day—Pear Blossom awoke and found all the family in a great state of excitement. What made them all so excited? It was because she herself, Pear Blossom, was to go to school. And not only was she to go to school, but she was to go to the Christian mission school which was a boarding school and quite far away from her home. Pear Blossom had not thought very much about its being far away from home. All she had thought of was that she was to learn all the good things that other girls in the school learned, and to grow up to be a good and useful woman, like the wonderful American teacher who had come to their house to see about her going.

Well, as I said, Pear Blossom found everyone making ready for her departure. She ran out into the yard to feed her ducks as she always did, forgetting that there were no ducks. All ten of them had been sold the day before by her grandfather. Pear Blossom had cried a great deal about those ducks, for they were the only pets she had ever had, and she loved every feather of every one of them, even if they did make her a lot of work. But they had to be sold so that she could have money to go to school—so she swallowed her sobs.

Soon she started with her father. Now her father was quite a wonder-

ful man for a Chinaman, because he was willing that his daughter should study. Most little girls in China are not worth educating, the people think. They say that boys may learn, but that girls are useful only to work. But the missionary had told the father about the three bowls of rice that the school girls had every day, and that was three times as much as he could give his little daughter—so he let her go.

So Pear Blossom started off to school, and when the missionary saw her coming up the path that lead to the door, she gasped. For not only was there Pear Blossom's little brother and her big brother, who refused to be left behind, but her father and her grandfather (who carried the precious money that the ducks had made) and her mother who came to see that she was safe on the road, for she really loved her little daughter. And in addition to this there were Pear Blossom's two aunts and an uncle who came because they had nothing else to do, and five children who refused to stay at home, and all the dogs. So you see Pear Blossom had plenty of company to see that she started school right.

I strongly suspect that they all had heard about those three bowls of rice and had come to see whether it was really true that the girls were so well fed. In China, you know, there are hundreds and hundreds of thousands of people who do not have what we would call enough to eat.

Of course they all had to see the school, and they did not care a bit about going home again. But of course they had to go. So Pear Blossom

tearfully said good-bye to all of the family. All of the family, that is, except one. Little brother refused to go, and Pear Blossom begged so hard that he might stay—"He is so little and thin, you know, nobody would know he was here," she said pleadingly. So the missionary let little brother stay over night as the father promised to come the next day and take him home. So Pear Blossom had to say good-bye again the next day to father and little brother.

Well, just as soon as they were out of sight, what happened? Pear Blossom's heart almost broke, and nothing that the teachers or the girls could say or do would comfort her. Finally the missionary picked her up and took her into her own room and put her in a little rocking chair where the lonely little girl sobbed as if her heart would break.

While she was sitting there the missionary went into the next room and took the cover off the new missionary barrel that had just come. And what do you suppose? Right there on top of the barrel was the "little man."

Now the "little man" had been bought by some little boys who belonged to a mission band way off in America, and she had been dressed by the little girls who belonged to that mission band. I say "she" because the "little man" was not a little man at all, but a big girl doll. "Little man" is the name the Chinese give to dolls.

Well, perhaps you can imagine how the missionary smiled, and how she took that lovely doll in her arms. When she did so the doll's eyes opened and she looked for all the world like a real baby. So she tiptoed out into the other room where Pear Blossom was weeping, and very gently—oh, very gently indeed—laid the "little man" from America in the child's lap. Then the missionary went back into the store-room and watched through the crack of the door.

At first Pear Blossom paid no attention to the weight in her lap. But pretty soon she moved her hand and felt the soft silk dress of "Little man"—she opened wide her eyes—and a happy smile lit up her face; she hugged close the dolly and was comforted.

*Over Sea and Land.*

## THE SILVER PLATE

They passed it along from pew to pew,  
And gathered the coins, now fast, now few,  
That rattled upon it; and every time  
Some eager fingers would drop a dime  
On the silver plate, with a silver sound,  
A boy who sat in the aisle looked round  
With a wistful face: "O' if only he  
Had a dime to offer how glad he'd be!"  
He fumbled his pockets, but didn't dare  
To hope he should find a penny there.  
He had listened with wide-set earnest eyes  
As the minister, in a plaintive wise,  
Had spoken of children all abroad  
The world who had never heard of God—  
Poor, pitiful pagans who didn't know,  
When they came to die, where their  
souls would go;  
And who shrieked with fear when their  
mothers made  
Them kneel to an idol god, afraid  
He might eat them up, so fierce and wild,  
And horrid he seemed to the frightened  
child.

And the more the minister talked the more  
The boy's heart ached to its inner core;  
And the nearer to him the silver plate  
Kept coming the harder seemed his fate  
That he hadn't a penny (had that sufficed),  
To give that the heathen might hear of  
Christ.  
As they offered the piled-up plate to him  
He blushed and his eyes began to swim.  
Then, bravely turning, as if he knew  
There was nothing better that he could  
do,  
He spoke in a voice that held a tear,  
"Put the plate on the bench beside me  
here;"  
And the plate was placed, for they thought  
he meant  
To empty his pockets of every cent.  
But he stood straight up, and he softly put  
Right square in the midst of the plate  
his foot,  
And said with a sob, controlled before,  
"I will give myself; I have nothing more."  
—Margaret J. Preston.



## JUNIOR FOREIGN MISSION PROGRAM FOR JULY 1922

Arranged by MISS MARGARET McNEILLY.

TOPIC—THE CHILDREN WHO HAVE AND THE  
CHILDREN WHO WANT.

Song—Whosoever Heareth.

Lord's Prayer in concert.

Minutes.

Roll Call—Answer with a missionary fact,  
from our Mission fields.

Business.

Collection Song.

Offering.

Scripture Reading—Psalm 19.

Prayer.

Song—Selected.

Quiz—What do you know about the Children Who Have and the Children Who Want?

Recitation—The Silver Plate.

Story—The "Little Man."

Story—A Thousand Miles with a Message.

Song—The Comforter Has Come.

Close with the Mizpah Benediction.

### SUGGESTIONS.

The current issue of the Survey Will furnish items for roll call.

For the Quiz, let this be a spontaneous response.

Pray earnestly for the children, that those who have may be ready to divide with those have not.

## WHEN JIMMIE SPOTTED-HORSE GOT EVEN

ANITA B. LEWIS.

IT was Sunday in New Mexico, and Jimmie Spotted-Horse was carefully coloring a picture with crayons. He put the last touch of red on the tie of the little boy in the sailor suit. Jimmie had never seen a boy like the one in the picture. All the little boys and girls in the picture sheet his Sunday-school class had been coloring looked queer to Jimmie. One boy stood beside a tree. Jimmie had never seen a tree like that, for there were no trees near his pueblo home, only way off on the mesa some pinons and dwarf cedars. Behind the other little boy in the picture was a grape-vine, so Mrs. Arnold told him.

Mrs. Arnold was the kind missionary lady who drove over every Sunday from the next pueblo to teach Jimmie's Sunday-school in the little government schoolhouse. She told him the leaves were green, the grapes purple, and the vine brown. All the little Indian boys and girls in the room had worked very hard after the lesson to color their pages with the crayons the teacher brought, and really the pages looked beautiful, for Indian boys and girls do much prettier handwork than other Americans of their age. Jimmie thought his pictures were the prettiest of any when the teacher praised his careful work and tied the pages togeth-

er for him with a narrow red ribbon.

But when the teacher came to George Runaway-Fox, she said; "Oh, George, you have spoiled your pretty pictures because your hands are not clean. No little boy who does not wash his hands can do good work." George frowned very hard, and, when the teacher was not looking, threw his pictures into the scrap-basket. Then as Jimmie passed him at the door, gazing proudly at his little book, George suddenly snatched it out of his hand and ran away, calling over his shoulder, "Hi, hi! Jimmie can't get his pictures! Jimmie can't run; he's only a baby boy!"

If Jimmie had not been an Indian, he surely would have cried, but as it was, he ran as fast as he could after George, who was a big boy a whole year older than Jimmie. All the Indian boys and girls of the village lived in one big three-story house called a pueblo, and they used ladders on the outside of their homes, instead of stairways on the inside. So up one ladder after another the two boys ran until they reached the very top of the pueblo.

But Jimmie could never catch George. After school every day that week he tried, and always his anger against George grew hotter and hotter. "I'll fix him!" he said under his breath. "See if I don't get even with him yet!"

But as day after day passed and Jimmie could not get his pictures back, one big round tear did drop as he told his mother about his loss.

Mrs. Spotted-Horse sat on her floor in the second-story kitchen, carefully painting a beautiful earthen jar she had molded. All she replied was: "Is my son a little boy that he cries? George Runaway-Fox has no father to teach him bravery."

At last came Saturday. Early in the morning George laughed in Jimmie's doorway, and then scurried down the ladder to the ground. Out over the mesa they raced to the cliffs beyond. Up and up George climbed, and then suddenly, as Jimmie panted after him, his face hot with anger, George dropped out of sight.

At the edge of the cliff Jimmie looked over. There, way down below, among the sage bushes, lay George. Very slowly he sat up, holding his arm. Then still more slowly he rose to his feet, and even from the top of the cliff Jimmie could see that George's arm looked funny. His elbow seemed to be in the wrong place. Should he let his enemy find his way home alone? Jim-

mie climbed down the rocks hesitatingly.

"You hurt?" he asked.

George was breathing little short, quick breaths, and he nodded.

Jimmie took gentle hold of the well arm and, so as not to make the hurt arm pain any harder, guided him carefully over the rocks back to the pueblo. There George's mother ran out to meet them, and soon Jimmie's mother came and all the other mothers and the men too. They all talked about the arm and looked at it.

"The elbow is out of place," said an old man. But when he took hold of George's arm to try to put it back, George fought so hard that the old man let him go.

Slowly Jimmie's father, Spotted-Horse, spoke. "There is a doctor over near the mission somewhere. He is a missionary, too. We must get him. He will know what to do."

"But where does he live?" asked George's mother.

"I know! I know!" spoke up Jimmie eagerly. "The missionary woman went there when she took me with her in her wagon-without-a-horse one day."



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Underwood and Underwood

Jimmie's Home.

"Then come," said Spotted-Horse, and in a second Jimmie found himself riding in front of his father on the little white and brown pony, galloping as fast as he could over the mesa.

The sun was two hours higher when Jimmie, sitting proudly beside the missionary doctor on the front seat of his wagon-without-a-horse, drew up in front of the pueblo. The doctor took a quick glance at the injured arm—then—a pull, and it was straight once more. But as he bound the arm close to George's little brown body, so that it would soon get well, he added, "Now my brave, you will have to be a one-armed man for about ten days."

Ten days! How Jimmie pitied George to have only one arm to play with for ten whole days. But just then the doctor called him. He wanted to make a picture of Jimmie's home. His father had just returned, for the white and brown pony could not travel as

fast as the wagon-without-a-horse. In the bag across his saddle blanket, bulged a big fat mutton from his patch, as a present for the good doctor. At the top of the ladder before their door stood Jimmie's mother with his baby brother slung in her blanket. Over near the wall lay the sticks Jimmie had gathered for the fire. Upon the next floor, against the wall, were some of the pots Mrs. Spotted-Horse had made. Jimmie held the doctor's hat carefully over the eye of the little black box so the sun would not shine into it,—for if it did, the picture would be spoiled, the doctor said. "Click!" and the photograph was taken.

"Bye!" called Jimmie as the doctor's automobile chugged away, and then he turned to rush up the ladder to tell his mother about the camera. But there, behind him, stood George, and in his free hand he held out to Jimmie the precious pictures.—*From Young American.*

## JUNIOR HOME MISSION PROGRAM FOR JULY

Prepared by ELEANORA ANDREWS BERRY.

### THE INDIAN TODAY.

1. Hymn—The World Children for Jesus.
2. A Rule for Our Dealings with Nations and People. Micah 6:8; Psalm 15.
3. Prayer—That God will guide our government in all its dealings with the Indians, that they may realize from its actions that this is a nation where Christ is enthroned. That the California Indians, who are some of the tribes to whom no missionaries have gone, may be reimbursed for their lands which were taken away so many years ago.
4. Somebody Else Needs a Blessing.
5. The Government and the Indian.
6. The Presbyterian Church and the Indian.
7. The Story of Goodland.
8. Jimmie Spotted Horse.
9. Prayer—For all the Indian boys and girls in our schools, that they may learn of Christ, and that they may be trained to become good citizens of the United States; and to serve their race.
10. America, the Beautiful.

Notes. The Hymns are from Missionary Hymnal, 18c.

5. See Exchanges in this issue and U. S. supply needed information under 6 and 7. Free on request from Literature Department, Work among the Indians, will Histories. Lessons on Indian Missions, and ment, 1522 Hurt Building, Atlanta, Ga.



# HOME MISSIONS

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## OUR GOVERNMENT AND THE INDIAN TODAY

*(From Exchanges.)*

### *Lost Treaties.*

WHILE the government is anxious to have Congress ratify the seven new treaties arising from the Washington conference, a supposedly dead and buried past seems to be rising to smite it with some scraps of paper thought forgotten. They are the treaties which more than seventy years ago the original American inhabitants of the West were induced to sign. Here is another instance of a racial minority asking recognition of what they regard as their inalienable rights—only with this difference that it is a minority within the republic itself, and that it bases its claims upon treaties which were entered into by duly authorized agents of the government of the United States.

The California Indians are pressing the passage of their Court of Claims bill by Congress, an enabling bill that would authorize them to submit their claims to the United States Court of Claims for adjudication. These claims are based on eighteen treaties negotiated with them in 1851-1852 by a federal commission sent among them for that purpose, treaties which, the descendants of the Indian signers claim have during all these years remained unfulfilled by the government.

According to the terms of the treaties the Indians agreed to accept the sovereignty of the United States, to live in peace and friendship with the whites and among themselves, to refrain from retaliation for wrongs done them by the whites and to aid the civil authorities in keeping peace and bringing criminals to justice; to cede

their rights in their lands to the United States government. In return the government agreed to reserve in perpetuity to the Indians certain diminished reservations, eighteen in number, described by metes and bounds, aggregating about seven million five hundred thousand acres, and to provide them with goods, clothing, implements, seeds, live stock, teachers of agriculture and handicrafts, schools, school equipment and teachers for their children amounting to about one million eight hundred thousand dollars. The treaties were signed by thumb marks and cross of four hundred chiefs and headmen of the California Indians, and, with the understanding that they were effective, faithfully lived up to by the Indians. But the Indians claim that they never received an acre of the lands nor a penny's worth of the goods promised them in these treaties. They were made in the height of the gold rush, when every acre of California held promise of hidden fortunes to the adventurer. An able advocate of the white man's interests was hurried to Washington to ask protection for the gold seekers. The treaties were considered in executive session of the Senate and failed of ratification. They have become the Lost Treaties to the Indians, who have waited homeless, in poverty, driven hither and thither, through seventy years for their fulfillment.

After their release from the fifty years' secrecy required, the original treaties were unearthed from seclusion and their possibilities examined by Frederick G. Collett, executive representative of the Indian Board of Co-

operation, the California organization of white friends of the Indians that has for the past ten years worked to better their condition and help them obtain their rights.

The result is the pending Court of Claims bill which, after having been passed by the Senate of the Sixty-sixth Congress, and dying automatically on the fourth of March, 1921, was re-introduced in the House and Senate of the present Congress and is scheduled for a hearing before the secretary of the interior this week. The bill was passed by the Senate of the Sixty-sixth Congress on the unanimous consent calendar, after having been unanimously approved by the Senate and House Committee on Indian Affairs, and also approved by the then acting secretary of the interior, Alexander Vogelsang, and has been the subject of a favorable report by Secretary Malcolm McDowell of the Board of Indian Commissioners, which was embodied in the report of the House hearings on the Court of Claims bill.

In view of the fact that the California Indians have received less from the government than any other Indians in the United States, are poorer and have suffered more, dwindling from the estimated two hundred and ten thousand at the time of the signing of the treaties to the remnant of twenty thousand of today—and dwindling through "eviction, starvation and disease," is officially admitted—it is an interesting indication of their development under adversity that they have sent to the capital eight Indian delegates to represent them. They selected these by vote from among their own people and financed them out of their own funds. They are organized into fifty-four Indian auxiliaries of the Indian Board of Co-operation and have in these auxiliaries a membership of about six thousand five hundred Indians who are working to unite all the California Indians for their mutual benefit. What they would ask, if permitted to go before the Court of

Claims, is not the return of the lands specified in the treaties, nor any upsetting of titles, but a money compensation based on the valuation of the lands at the time the treaties were made, stipulated in their Court of Claims bill as not exceeding one dollar and a quarter an acre.—*The Survey*, Feb. 18, 1922.

FROM STOCKTON, CAL., RECORD, MARCH 6, 1922.

BY HELEN DARE.

Washington, March 6.—Not unlike an old-time powwow was the meeting of the California Indian delegates now here with the secretary of the interior and the commissioner of Indian affairs late on the afternoon of Friday, February 24th. There may have been some more picturesque, but surely not more striking and dramatic, incidents in the tragic history of the California Indians than this meeting of these Indian delegates with Secretary Fall and Commissioner Burke, at which the Indians pleaded the cause of their people and asked for nothing less than justice.

They told their own story, instead of sitting by as "Exhibit A" while some white man—a mouthpiece—told it for them. And they told it with the fervor of tense, repressed emotion to which they were stirred by their memory of past and present sufferings. They told it with the simple, forceful, peculiarly Indian eloquence that carries a thrill to the most blase, indifferent hearer. INDIANS HOLD OFFICIAL SPELLBOUND.

It was a story and a manner of telling that held the audience—and not a soft and pliant audience; holding it at first attentive, then interested, then responsive and sympathetic, for more than two hours.

Alfred C. Gillis of the Wintone tribe, leader of the delegation, as first speaker, told how his people were living in poverty, landless and homeless, driven from the lands along the streams that once they fished and thrived upon. He spoke with such fluency and force that the secretary, commenting on his

evident education, challenged him with—

"Aren't you better off now than if you had been herded off on a reservation?"

Swiftly came Gillis' answer, "I didn't submit to my environment."

Asked what he knew about the so-called "lost treaties," he said:

"I grew up knowing our people had a knowledge of them and that the treaty made with our people was buried with our chief."

In response to the question of the secretary, Albert Wilder, of the Ar-ral or Central Klamath tribe, explained how impossible it was to bring to Washington any of the old men who had signed, or had witnessed the signing of the treaties, because of their age and that one of his own people, who had knowledge of the treaties, who was a young man, married, and the father of two children at the time the treaties were signed, and had told him the story of the signing, had died since the delegation left home.

"It always seems as if they have the habit of dying when you need them most," apologized Wilder, and somehow the naivete lost its humor in a wave of pathos.

"We, as Indians, know," he continued, voicing the Indian attitude, "we never received a cent in payment for our land. The soldiers came. We laid down our arms. We didn't want to fight the white man. We know the treaties are outlawed, that they were rejected by the Senate; but we believe that government will recompense us for the lands we occupied."

Stephen Knight described—and so vividly dramatized that one could visualize it—the scene when the wise old chief of his people, in 1881, called the men together and adjured them to work and save so they might together buy some land on which they could have secured homes and come again to be free men, to own themselves.

STORY OF AN OLD CHIEF'S MESSAGE.

Word for word he gave that old

chief's speech, with gestures and imitation, with compelling power of its native wisdom and manly pride—momentarily forgetful of his own diffidence—until the room rang with it and all hearts throbbed with it and Secretary Fall's handsome face softened to it.

He told how the men of his tribe responded to the chief's call, gave the money they earned at day's labor in the hop fields, made up the first installment of \$1000 on a \$4000 ranch bought from a white man—land that had once been their home, "a tract only big enough to support one white family"—and without horses or implements raised their crop on a seven-acre field, carrying the poles on our shoulders half a mile;" and, hops reaching exceptional price of forty-two cents a pound, managed to pay the mortgage and get title to the land.

"There are too many to make a living on it," he said "but it gives them a place to live, and to bury their dead."

EDITORIAL SAN FRANCISCO BULLETIN,  
MARCH 15TH, 1922.

*Indians decline a Government handout*

WORD comes from Washington that the Secretary of the Interior is opposed to having the Indians of California present their case for redress to the United States Court of Claims.

Congressional action is necessary in order to get the Indians before the court, but Secretary Fall refuses to approve the pending bill. He does not see eye to eye in this matter with his distinguished predecessor, the late Franklin K. Lane. Secretary Lane vigorously approved the plan to have the rights of the Indians under the so-called "Lost Treaties" tested in the Court of Claims. Secretary Fall, for reasons unexplained in the dispatches, does not want the Indians to go to court. Provided they abandon that plan he promises to do what he can



to get them a Congressional appropriation. \* \* \*

Secretary Fall gave the representatives of the California Indians a hearing recently, and they appear to have presented their case with dignity, eloquence and intelligence. When it was all over, the Secretary had not changed his mind—he still refused to approve the bill permitting access to the Court of Claims—but he volunteered to sponsor an appropriation. The Indians said they would think it over.

After deliberating in unhurried, thorough-going Indian fashion, the nine spokesmen for the Indians wrote Fall a letter declining his proposition.

"We beg to advise you," they wrote, "that we are not so much interested in the limited relief that might be obtained through gratuitous appropriations as we are in a just and final disposal of the California Indian problem. We believe that this can be done best under the provisions of the California Court of Claims Bill. We, therefore, have agreed to press our case for the enactment of that bill."

So the Californian Indians must go their own way unaided by the Secre-

tary of the Interior. It is to be taken for granted that they will have the hearty support of our entire Congressional delegation.

It may be that they will have to show cause why they did not accept that apparently generous offer of an appropriation. This will not be difficult.

Congress recently appropriated money at the request of the President for the relief of Indians (not in California) whose crops failed last year. The bill as it came from the Senate recommended that the Indians be relieved, not with money, but with supplies of food left over from the war and so far unsalable; also that the cost of this leftover food be deducted from the tribal funds held in trust by the Government. In other words, the Senate is prepared to relieve the distress among those Indians insofar as it can be relieved with "bully beef" and army bacon not disposed of on the Government's bargain counter.

The Indians of California don't want that kind of a hand-out. They want justice. No wonder they turned down Secretary Fall's suggestion.

## OUR COUNTRY

"Great, without seeking to be great  
By fraud or conquest; rich in gold,  
But richer in the large estate  
Of virtue which thy children hold.  
With peace that comes of purity,  
*And strength to simple justice due,*  
So runs our royal dream of Thee,  
God of our fathers; make it true!"

## A BIT OF EARLY PERSONAL HISTORY AMONG THE CHOCTAWS

REV. E. HOTCHKIN.

THE record here is of the lives of those who began first any definite missionary work among the Choctaws and Chickasaws. It forms an interesting story, wrapt up in a period of more than fifty years.

In 1820 Rev. Cyrus Kingsbury came to Mississippi to the Indians, and, at

Elliot, himself cut down the first tree that ever went into a school building for the Choctaws. Soon after this he established another school at Mayhew, and then others, until there were as many as six. The Indian boys and girls were brought into these boarding schools and taught to read and write,

and labor with the hand. Hard by the school house was the chapel and here they assembled from time to time to be instructed in things that belonged to the soul.

Dr. Kingsbury soon became school superintendent of the school among the Indians and gave assistance and direction in the councils of the Indians in all things pertaining to these schools.

In 1833 the Choctaws and the Chickasaws were moved to the country set apart for them west of the Mississippi. The Missionaries came with them and settled with them in the new and wholly undeveloped country. The policies begun in Mississippi as to church and school were put in operation in the new country at once, and soon many schools were in process of organization. The Indian academies that are now in full force are the visible results of the early labors of these faithful servants of God.

Dr. Kingsbury continued to labor with and for the Indians until his death in 1871. He was buried at Boggy Depot.

Miss Philena Thatcher left Hartford, Pennsylvania, in 1823 and came down the Ohio by boat and into the Mississippi River to Memphis, then across country to Elliot to become a mission teacher to the Choctaws. Her entire life was given to the Indians. She was married to Ebenezer Hotchkin in 1830. Mr. Hotchkin came to the Choctaws in 1828, and in 1833, with his wife, Philena Thatcher, Hotchkin came on the memorable "Trail of Tears" to the wilds of Indian Territory. Mr. Hotchkin's whole life was devoted to the Indians. In the school and in the pulpit he labored faithfully until his death in 1871, in the East where he had gone on a mission for the Choctaws. Mrs. Hotchkin took seriously ill at the same time. Her illness was kept a secret from him and his death was kept from her until one day when she called her daughter-in-law to her and said: "Med, you are keeping something from me. Tell me is Mr. Hotch-

kin dead?" "Then I shall go to him now." Their deaths were only two or three days apart. Lopish Hanta, meaning "Sounding Horn" was a name given to Mr. Hotchkin by the Indians. In the minutes of the Presbytery at Eagle Town in 1836, he signed himself Lopish Hanta. Mrs. Hotchkin sleeps today between the murky waters of the Boggy and the Red Rivers, in an unmarked grave.

Two others whose lives have an important place in the records of the Indian mission were Rev. and Mrs. Alfred Wright. They, too, journeyed with the Indians in one of the migrations to the new place set apart for them. His was a wonderful life of influence, the usefulness of which cannot be estimated. He labored many years in the Wheelock Academy and preached many years in the stone church which still stands hard by the Academy. He left a sweet and lasting memory. Over his grave is a stone slab engraved with striking passages in memory of him and the cause he so much loved.

Another striking character in the Indian Mission was Dr. Byington. He, too, went to the Choctaws in Mississippi and came with them to the new country. Mr. Byington was an able missionary, being very proficient in the language of the Choctaws. By and through him came all the early translations both in Scripture and in song. The songs sung by the Indians today are the same songs given to them by this faithful and efficient man of God. Mr. Byington was fearfully persecuted by unscrupulous white bands during the war. His life was threatened and he was driven from the country.

Still another man might be mentioned whose life had a far-reaching influence. We are told by those who knew him personally and intimately that his character and especially his disposition were such as to hold the admiration of the most desperate. Wild men were tamed under the presence of, as it were, Divine influence. Drunken Indians who tried to frighten him were

heard to say, "No afraid." This man was Mr. Libby, a man uncrowned and unsung. There are no records, save as his name is mentioned here and there. But the memory of the man still lives and his influence works in the lives of the red men.

There were many other faithful missionaries among the Choctaws and Chickasaws. Some who labored among them in the early years of the mission work and journeyed with them to the

new country were the Rev. Calvin Cushman who wrote a history of the Choctaw and Chickasaw people, the Rev. Thomas C. Stewart, the Rev. Loring S. Williams and wife, who came with Dr. Kingsbury to the Indians in the beginning in 1818, the Rev. Joel Woods and the Rev. Samuel Moulton.

Most of these gave many long years to the Indian work and wrought better than they knew until death took them.

## FIRST MAKERS OF CHOCTAW BOOKS

FROM OLD RECORDS OF INDIAN PRESBYTERY.

At a meeting of the Missionaries of the American Board for Foreign Missions for the Choctaw Nation, at Bethel, July 13, 1836.

Present:

REV. CYRUS KINGSBURY,  
REV. ALFRED WRIGHT,  
REV. CYRUS BYINGTON,  
REV. LORING S. WILLIAMS,  
REV. EBENEZER HOTCHKIN,  
REV. JOEL WOODS,  
REV. SAMUEL MOULTON.

The meeting being called to order, the Rev. Cyrus Byington was chosen moderator.

The meeting was opened with prayer.

Resolved that Ebenezer Hotchkin be temporary clerk.

Resolved that Alfred Wright and Rev. Cyrus Kingsbury be a Committee to draft a Confession of Faith and a Covenant for the Presbyterian Church in the Choctaw Nation, and report at next meeting.

That a Committee of three be appointed to prepare Chahta books for publication; that A. Wright, Cyrus

Byington and L. S. Williams be this committee.

That a committee of three be appointed to determine respecting the sale of Chahta books.

That A. Wright, C. Kingsbury and C. Byington be this committee.

That the committee appointed to prepare Chahta books for publication be directed to inquire into the expediency of establishing and circulating a newspaper in the Choctaw language and report to the next meeting.

The Committee to whom was referred the subject of the terms on which the Mission shall dispose of the books made a report, which after being amended was adopted as follows:

That in their opinion it is proper to charge a moderate price for the same where persons are well able to pay, and recommend the following prices to the books:

Chahta Holisso 2nd Ed.,.....	12½c
Chahta Holisso 3rd Ed.,.....	18¾c
Old Testament .....	18¾c
Joseph .....	6¼c
Hymn Book .....	18¾c

## INDIAN PRESBYTERY'S SCHOOL OF THE PROPHETS

REV. E. HOTCHKISS,

*Chairman of Christian Education and Ministerial Relief.*

NINE men in the Indian Presbytery are now preparing for the Gospel ministry. Eight of them are Indians. Eight of them are men

of families. None of them, of themselves, are able to make the preparation that is needed. They cannot go away to College or to Seminary, and



they cannot preach effectively except they have training. What then?

### *A School of the Prophets.*

At the spring meeting of Presbytery, assembled at Good Springs, April 11-17, a report from the Committee of Christian Education and Ministerial Relief concerning these men was brought into the court. Along with it was a recommendation. The report called attention of Presbytery to its dire need of equipped and efficient leadership, and urged through its recommendation that a summer school of six weeks be established at Old Goodland, beginning June 6 and continuing until July 15. The recommendation carried a clause that made attendance practically compulsory. The

report was received by Presbytery, and was, with its recommendation, adopted unanimously. With two exceptions the men have agreed to attend the full course. One of the men, on writing on May 6 about the school, said: "I was in practice for ten months and two weeks to fight the Kaiser's army for the United States. Surely I ought to spend six weeks to prepare to fight for my God and Saviour!" In closing, he added, "Mrs. — insists that I go and she seems to be as much interested in the school as I."

By a happy arrangement with Dr. Sweets the school is assured and all arrangements practically made. We believe that this school is the beginning of the solution of one of Presbytery's biggest problems.

## THE FIRST AUXILIARY IN INDIAN PRESBYTERY

MRS. BELLA MCCALLUM GIBBONS.

THE Auxiliary at Goodland Presbyterian Church, organized by Mrs. C. S. Everts, Gulfport, Miss., closed its first year's work the last week in April. As this was the first Auxiliary organized in Indian Presbytery by Mrs. Everts, and its membership is largely composed of the workers and school girls from the Orphanage here, we think perhaps that its growth and progress may interest the readers of the *MISSIONARY SURVEY*.

During the past year our study class used as their text for Home Mission study Dr. Morris's Annual Report on Home Missions and derived much benefit, also gained more information concerning the Home Mission work of our Church than we ever knew before. The Annual Report was finished in January, and for our text on Foreign Missions we used "Triumphs of the Gospel in the Belgian Congo," by Rev. R. D. Bedinger, which was highly interesting, to all, and also gave us an insight into the lives and labors and trials of our missionaries on the Congo.

The election of officers for the present year, held March 20, resulted as follows: President, Mrs. J. P. Gibbons, Vice-President, Mrs. S. L. Bacon, Treasurer, Mrs. H. L. Gooding, Secretary, Mrs. Lucy Hotchkin Forrest.

During the past year the Auxiliary contributed to the different causes of the Church, and our budget for this year is much more promising than during the year that has past. Two circles have been formed, Mrs. Lucy Hotchkin Forrest is leader of Circle



Auxiliary of Goodland Presbyterian Church.

No. 1 and Mrs. S. B. Spring has charge of Circle No. 2. A Tithers' League of thirteen has been formed, also a Prayer Band organized.

One of our Indian girls has volunteered for Life Service.

Our study classes for the next year will embrace both the Home and

Foreign Work of our Church, also a Bible Study class. We may not be able to reach it during this year, but our aim is the Standard of Excellence before March 31, 1923.

We like the Auxiliary plan and are doing our best to make it a success in this church. *Goodland, Oklahoma.*

## THE REPORT OF THE EVANGELIST FOR INDIAN PRESBYTERY

REV EBENEZER HOTCHKIN.

First I would report as the results of seven special evangelistic meetings held during the summer and early fall of nineteen hundred and twenty-one, 114 professions, 99 additions and 64 baptisms.

There is a bit of inaccuracy about this statement, but it is not far from the truth. Just now we have no access to the records and memory does not serve accurately.

At the spring meeting of Indian Presbytery it is always planned to hold at least ten days of evangelistic services in each church of the Presbytery. The arrangement is usually car-

ried out. There was one exception this year.

The reports of the meetings held in the full blood churches by the native preachers are not in my hands. It has been reported orally that they were good meetings, but with little results as to additions.

A great need in Indian Presbytery is an organizer to follow up the work of the evangelist. By the time the evangelist has been gone from a place for seventy or eighty days, there is usually not much left to show as results.

*Durant, Oklahoma.*

## IMPRESSIONS OF A NEW WORKER IN THE INDIAN PRESBYTERY

REV. J. W. GREGG.

WHEN the writer came to this work one year ago he was blank as to impressions concerning the Indians' habits, dispositions and natures. Knowing they were as truly God's people as are the more favored, and needing the gospel message, he set himself the task, first, of observation, then of contact and appeal.

Habitually the Indian, like all other peoples, loves to stick to his traditions. Hence he is often thought to be very clannish, close mouthed, careful as to his utterances. But when you get to know him you find he is more willing to leave his traditions than are the European races, and takes readily to the enlightening influences of the true



Night class of Sunday School, New Bennington.



Morning Sunday School, Matoy, Okla.

leaders that go to him. Yet he has been bitten so often by the white grafter, he holds himself aloof to see what is next, before taking hold and entering into things.

The disposition of the Indians is not that stolid, stoical thing that yellow journals so often depict. They are disposed to be kind and courteous to all, especially to children. And here I want to say, I never saw more obedient children, nor kinder, more devoted mothers. Indians can see a joke as quick as any, they love to laugh. As I said before, they have been cheated so often in financial things, they have become a little slow in taking hold of spiritual things. Who can blame them?

Their nature is naturally watchful, yet frankly so. They see a great deal with their eyes, more than we sometimes suspect. The fact is, they are "reading epistles" in our lives, every day. Having been so many generations to themselves, their nature is still to be to themselves. I speak of the older ones. The younger set is getting away from that and delights to congregate together.

That leads me now to what I think is the solution of the Indian problem, for it is a problem. How to save the coming generation and make of them a Christian, God-loving and serving people. Do not misunderstand me. They are not as evil as many of the more favored. Yet they are susceptible of being led astray. That lost one who delights to entice and draw others into perdition has his emissaries at work with the "moonshine still" and the "dirty bootlegger" who clandestinely peddles the stuff they call "Cat," in so many unsuspected ways, doing his utmost to capture the young men and boys.



Afternoon Sunday School, Banty.

I said awhile ago that the younger ones are getting to where they love to congregate, and I think the three photos enclosed will, in a measure, prove my contention. No. 1 is a flashlight snap of a Sunday school night class, taken by Rev. George W. Sheffer when giving his lectures on Sabbath school work, last fall. No. 2 is the morning school of Matoy, while No. 3 is the evening school of Banty (Salem), all taken by Mr. Sheffer, whose work and lectures were appreciated by all. I call attention to the number of children in each group. In the Matoy, No. 2, he did not get half the young men and women as they had gone to the shade at the other end of the building.

The only way to adequately solve the problem, as the writer sees it, is by Sabbath schools and night Bible classes, when they can be conducted.

The Church at large could not make a more paying investment than to put a man in Indian Presbytery for all his time, to organize Sabbath schools and Bible classes, and improve those now in operation. The young are easily attracted and they like to be doing things. Can't we help them to find Christ "in the days of their youth?" "They will not depart from Him in their old age."

*Bennington, Oklahoma.*

### THE ALABAMA INDIANS

Rev. C. W. Chambers and wife have been our missionaries to the Alabama Indians in Texas for twenty-one years and notwithstanding reports and arti-

cles in the religious periodicals, it is doubtful if 1 per cent. of our membership is aware even of the existence of these Indians. Only a few quotations



can be given from the latest report of the Missionary:

"The nearest town or railroad point to this Mission is full seventeen miles. Missionary work was begun among the Alabamas in the year 1881, so that they have had the Gospel preached to them for about forty years. This seems like a long time but we challenge our friends to find a people or a community who were illiterate and pagan to start with and have only had gospel privileges for 40 years who can show as marked improvement and advancement in civilization and education, both religious and secular as our friends, the Alabama Indians do at this present time. There are about 250 of these Indians, men, women and children, and including a few of another small tribe, show and increase of about 50 since the census of 1900. Of these there are 120 members of the

Church in good and regular standing and a large proportion of them are earnest faithful Christians daily worshipping and serving God according to their knowledge and opportunities. Over 20 of the men and women will lead in public prayer. Six of the families have a family altar.

"The present writer and his faithful wife came into this work in May, 1900. God has graciously blessed us in permitting us to see some of the fruits of our labors during these 21 years in which we have given the best part of our lives. Shadows have come into our lives as well as life's joys. We are grieved to record that the health of Mrs. Chambers has almost completely broken down from her having to teach when she was scarcely able to be on her feet. Two teachers are now doing the work that Mrs. Chambers did for over twenty years."—*Annual Report*.

## A YEAR AT OKLAHOMA PRESBYTERIAN COLLEGE

(FROM ANNUAL REPORT)

In some respects this is the greatest missionary institution in the Church—not in numbers, though it sometimes serves 250 young women in one year.

It is great in its situation, being located in one of the neediest sections of the Church, great in opportunity, reaching the potential leadership and future mothers of Indians and Anglo-Saxons alike, destined to shape the character of a great state. It will draw to itself as the years go by a vast number of young people. The plant is valued now at \$250,000, but needs desperately furnishings and scientific apparatus.

Rev. E. H. Lyle, the President, and his faithful wife, heroically served amid circumstances calculated to break one's heart, and which did break down his health, compelling him to retire at the close of the term. The boll weevil ruined the crops, which affected the

patronage of the school. Impossibility of collecting funds and the failure of the churches to respond with the needed assistance caused the Institution to face a large deficit which entailed an additional expense on the Home Mission Committee, already overwhelmingly burdened with debt. The silver lining of the dark clouds was the generosity of the town, which yielded \$25,000, the liberal gift of Mr. C. E. Graham of \$10,000, and the appropriation of the Home Mission Committee, which combined, aggregate a sufficient sum to pay off entirely the indebtedness on the new dormitory. The Institution has lived through all of the trials which threatened its life and faces the new year with faith and courage and without debt.

Dr Lyle, President, deserves due sympathy and appreciation of the whole Church for his noble struggle, and makes the following report for the year:

There have been continuous improvements going on at Oklahoma Presbyterian College. In the new dormitory seven rooms have been nicely furnished and the donors' names inscribed above the doors. Old furniture has been placed in some of the rooms, to provide temporary accommodations, and most of these rooms have not been furnished at all.

The Domestic Science Department has been newly equipped since fall by kind friends who donated the much needed appliances. The new building has given a place for the Fine Arts Department, and the Musical Conservatory has been concentrated here for the convenience and efficiency of the work. The splendidly located auditorium and gymnasium need seating and equipping to meet the needs of the school. A notable feature of the work this year is the splendid work along religious lines, not only manifested in the number of conversions but in the surrender and dedication of life to service. There are two full college classes in attendance this year. The entire

graduating class from college will teach among the Indians the next year, which is truly a missionary work. Another important phase of the work this year has been the increased number of worthy girls who have been enabled to get an otherwise impossible education amid Christian surroundings. This has been rendered possible because of the \$50 and \$100 scholarships generously donated by individuals and churches. The year's work has been characterized by unusual earnestness and increased spiritual interest and activity.

What we need most above all are the prayers and sympathy of our friends. Then the outstanding need is equipment sufficient to put the school on basis of competition with the large State schools. One thing should not be forgotten, and that is a need for schools under religious influence. If it can measure up to the secular standards of universities and normals, all the better; if not, religious influence ought to be found somewhere, and this is the only religious school for girls in Oklahoma."

## OKLAHOMA PRESBYTERIAN COLLEGE AND ITS NEEDS

ELEANORA ANDREWS BERRY.

THIS account is written after a *two days'* visit to O. P. C., and no claim is made for it, save that it is a record of impressions. Continued rain made it impossible to present by means of the kodak, some of the impressions made by the student body.

Oklahoma Presbyterian College has closed one of the most difficult years in its history, difficult for many reasons. The complete failure of crops last year, with a poor crop the year before, materially decreased the attendance. People simply did not have the means to send the girls to school.

Many who came are scholarship girls, or are working their way through school, and did not take the special courses, which have heretofore added materially to the income of the school. For this reason it was impossible to make the school self-sustaining, for the year just ending.

Many repairs have been necessary on the larger building, built ten years ago, and



O. P. C. Buildings. The girls gave an operetta, Polished Pebbles, which paid for the walk from street to front door.





The Orphan Girl.

on which no work had been done since its erection. This added to the expenses. As though these difficulties were not sufficient, the hard work and financial worry brought about a complete breakdown of health for Dr. Lyle, who spent some months in the hospital. Truly it has been a year of difficulties.

But there are bright spots. The very fact that there have been fewer girls has meant that those who are there have had more intensive training. The College curriculum has been raised to conform to state requirements. While the school does Junior College work, it has a preparatory department, and in fact because of the many Indian students who have not had good school facilities, they teach the seventh and eighth grades. Next year it is planned to make an effort to secure more Indian students, and it will be necessary to put in fifth and sixth grades.

The Indian girls have been in the majority this year, and a fine looking group they are. Only one is a full blood. Ruth Frazier, niece of Rev.

Frazier of Indian Presbytery. One of the girls sang very sweetly Cadman's "From the Land of the Sky Blue Water." The singing of the students is one feature that is noteworthy. There were an unusual number of good voices in the student body, considering its size. The guest room is in the new building, where the music department is housed, and some remarkable piano practicing was frequently heard. Evidently very thorough work is done in the music department.

When asked what were the greatest needs of the school, the workers would pause for breath—and consideration—and then start what would seem to be an endless tale. Not all mentioned the same thing first. However, several things were apparent to even a casual observer.

The new building is absolutely fire proof in construction. The floors are cement. They have not been painted, and this should be done at once, not only because it would greatly improve the appearance of the building, but to preserve the floors. This would be rather an expensive item, but at least the steps and halls should be attended to immediately. Rugs in the rooms help out some, but the paint would be a great improvement here also.

One very pleasant room has been set aside as a sitting room for the girls. It has a table and two or three old chairs in it. It needs rugs, draperies, and some attractive wicker furniture. The girls gave an operetta and planned to spend the money on furnishing the room, but instead they put down a much needed and handsome cement walk from the street to the front door of the Fine Arts building, as they call the new building.

The kitchen sadly needs a steam table. Mrs. Atwell has been in charge here since the building was opened, eleven years ago. She plans the good meals which are served, is responsible for their preparation, with a force of girls working under her, and directs the serving. She should be given an up-to-date equipment with which to



work. The fine new range was installed last year, but including the steam table, and a rubber-wheeled serving table, several hundred dollars should be expended in kitchen equipment. There are not enough utensils, nor the right kind.

What does O. P. C. need? It needs furniture for the auditorium. The chairs from the dining room are used, and next morning each girl carries her own chair back to the other building, for breakfast. It needs paint for the floors, furnishing for the sitting room, more dormitory rooms furnished, a new laundry, some carving sets for the dining room, scholarships, always, that they need not turn away deserving girls and teachers. Teachers with college degrees, consecrated, anxious to serve, who are willing to invest their lives and accept a small salary, to have a share in one of the greatest missionary enterprises of our Church.

But after all, it is usually the girls in the college in whom people are interested, and some of them are most interesting and appealing. One of these is an orphan, not an Indian, who lived after her mother's death with some good Christian people who were kind to her and did for her as best they could. For some years she was unable to go to school, but her fine mind is overcoming this handicap now. Last year the family with whom she had been living, brought her to the college, feeling that they could do no

more for her. They helped some on her expenses last year, but none this year. She is working her way through, is one of the kitchen girls. The fine democratic spirit of the student body is shown by the fact that no social distinction is made between those who work their way and those who pay their way. She is president of the college Y. W. C. A., which proves the statement. Mrs. Lyle succeeded in interesting some people in her, and her clothes have been supplied, but she has no money, except what is given to her occasionally. She is an earnest Christian and is trying to complete her education and give her life to Christian work. Surely some Society or Sunday School class wants to give her \$5.00 a month for laundry and car fare,—they have to ride to town to Church and the round trip is 15c—and a little spending money so that occasionally she may be able to do some of the things the other girls do. You would earn the sincere gratitude of one of the finest, strongest girls it has been my pleasure to meet in many a day.

Dr. Lyle's poor health necessitated his resignation and Dr. W. B. Morrison accepted the call of the Board to once more assume the trying duties of the Presidency. Can we not give him a hearty welcome by supplying some of the above needs? Write to Dr. W. B. Morrison, O. P. C., Durant, Oklahoma.

### OLD GOODLAND INDUSTRIAL SCHOOL

REV. EBENEZER HOTCHKIN, *President of Board of Trustees.*

SEVERAL weeks ago in the office at Muskogee with Mr. Calhoun, Supervisor of Schools for the Indians in Oklahoma, and Mr. Pears, Superintendent of Indian Schools in the United States, the writer of this article sat and discussed various phases of school work and schools in general, among the Indian people. Comparisons were drawn in a number of cases, touching attendance, degree of blood, manner of work done and results accomplished.

During the conversation, while the comparisons were being made, Mr. Pears remarked: "This school (referring to Old Goodland School) is accomplishing more nearly what the Department wants done, than any other school within the bounds of Oklahoma."

He meant by this that the school was finding the real Indian and doing for him what the Department saw and felt that he most needed. Mr. Calhoun remarked a few days later, as he visited the school for the first time, that

he had found a school with a soul.

The prospects before the Old Goodland School today are real and genuine. They reach into all the avenues of the Indian work. They take hold upon the future and give promise in the Church. These prospects grew largely out of the years' work that is just closing.

In the first place the average attendance has been the best in the history of the school. From the first day until the present, the number has been larger than the contract called for. At the present time the number desiring admission is larger than the enrollment. In addition to this we have the assurance from the Department that the contract will be doubled in September, if provision can be made to care for so many. In the second place, the enrollment is made up of a higher degree of Indian blood than is found in any other school in the state, and these of the enrollment are of the poorer class and least fortunate, very many of them without allotment or annuity, and besides this, orphaned. This fact has made it appeal to the Department with such emphasis as to assure for the school the kindest and heartiest cooperation on its part.

In the third place, attention is called to the life and character of the student body. The remark of Mr. Calhoun that he found a soul there is not far-fetched. The religious atmosphere that surrounds the whole place, with its wholesome influences, has made marked and lasting impressions upon the boys and girls, and already many

of them in a peculiar way have surrendered their lives for service. Referring again to Mr. Calhoun, attention is called to this remark: "A homey place." It is a "Homey place," and it is such because of love—love rules there.

During this year many improvements have been made. All of the buildings were renovated. Paper and paint were used freely. New mattresses were provided. All broken glasses were replaced and windows and doors screened. The kitchen and dining room were supplied with all necessary equipment. In fact there was nothing left undone that needed to be done in order to make the place attractive and comfortable.

A substantial fence with new gates on all sides, was placed about the campus. The two hundred acres of land adjoining the campus is now practically all fenced. During the year a herd of Jersey cows was added. There is also a fine bunch of hogs and a new team.

The promised enlargement of the school, with the hopeful outlook of generous gifts for our new building, challenges the Board to a more determined effort on its part to do a larger service in planning for and directing the affairs of the institution.

Speaking for the Board of Trustees, I believe that it can be said that the Board feels that it is now, as never before, doing its full duty to the whole Church at large, to its Indian wards, and to the Department also that furnishes part of the means.

Durant, Oklahoma.

### CALLED HOME

IN the Spring of 1922 Mrs. Eliza Bacon, wife of Rev. Silas L. Bacon, who did so much for Goodland Indian School and Orphanage, was called to her reward. Both Mr. and Mrs. Bacon had turned over their land to the school, and had rendered devoted service. Mrs. Bacon was a full blood Choctaw Indian. The picture was taken about ten years ago, when she was fifty years of age.



Mrs. Eliza Bacon.

**IT'S READY!****UNFINISHED TASKS, BY DR. HOMER McMILLAN.**

A book about Southern Presbyterian Home Missions, by one of the Home Mission Secretaries, for use as a Mission Study Text Book. 50c in paper, 75c in cloth. Leaders' Helps by Mrs. L. W. Curtis.

Order from the Presbyterian Committee of Publication, Richmond Va. or Texarkana, Ark.-Tex.

**THE INDIAN'S HOPE****S. B. SPRING.**

(Mr. Spring is a Choctaw Indian, a graduate of an Eastern University, and has been for some years an elder in the First Presbyterian Church of Hugo, Oklahoma. His accomplishments in less than a year at Goodland Industrial School and Orphanage prove that the greatest need in the Indian work is a trained Indian leadership.)

It can be truthfully said that Christian education is the hope of any race, regardless of its material civilization, but especially is this true of the American Indian and more particularly the Choctaw Indian of Oklahoma.

The early missionaries among the Indians were keenly awake to this fact and made every effort to establish a Christian school in connection with each organized church.

In 1845 the Presbyterians established a mission day school in connection with the church at Goodland, then in Indian Territory, the church at that time being supplied by Rev. O. P. Starks. This school was continued until the outbreak of the Civil War, when it was abandoned and remained so for some thirty-five years.

Through the agitation and earnest efforts of the Reverends W. J. B. Lloyd and J. P. Gibbons, missionaries among the Choctaw Indians, Mr. Gibbons being then in charge of the Goodland Church, the Assembly's Home Mission Committee opened a day mission school at Goodland, September, 1894, with Miss Elizabeth Rood of St. Charles, Mo., as its teacher.

In 1896 the local church and community established in connection with the mission school a small boarding department for the benefit of Indian orphans, and this was the beginning of "The Goodland Indian Orphanage."

Preparatory to statehood, by virtue of an agreement between the Choctaw Indians and the Government of the United States, the Federal Government became custodian of Choctaw tribal school funds. In 1901 the Government entered into contract with a number of private or denominational schools for the maintenance and education of a



Mr. Spring and the girls who make the town in Texas. Beginning at left, back row standing: Arlie Gardner, Madeline Bedford, Agnes Terry, Nora Frazier, Nora Cushner. Next to back row, beginning at left, Minnie John and Florence Bedford. Seated front row, beginning at left, Nettie Spencer and Martha Murphey. Seated in the center, S. B. Spring.

This was taken at one of the towns we visited. (McKinney, Texas.)



specified number of Choctaw Indian pupils, agreeing to pay a stipulated sum for the board and lodging from the school funds belonging to the Choctaw Indians.

The Goodland School was awarded one of these contracts for 40 children of either or both sexes, and this very material aid, supplemented by contributions from Christian friends gave the school a permanent footing.

In the meantime Dr. S. L. Morris was elected Secretary of Home Missions. He became interested in the Goodland School, being impressed with its efforts to reach the orphans, and prevailed upon the committee to build a brick dormitory, which was completed and occupied in January, 1908. Accommodations being thus enlarged, the Government increased its contract from forty to eighty pupils, at which number it has remained up to the present. Through the aid of the Christian people throughout the Southern Presbyterian Church, equipment has been added and the work continued.

The Choctaw Nation, through its tribal Council, donated the school, shortly after its establishment, a section of unimproved land, and later donated \$10,000 in money. However this cash donation introduced a peculiar experience in the history of the school. The Government as custodian of the school funds belonging to the Choctaw Indians, objected to a donation made to a strictly sectarian institution. In order to secure this gift, the Board of Trustees, upon the advice and consent of the Home Mission Committee, incorporated the school under the laws of Oklahoma, sold the section of land donated by the tribe, and bought out the interest of the Assembly's Committee. By this action it passed from a sectarian institution to a legally chartered Christian School, still holding to all its former tenets and purposes.

Today every member of its Board of Trustees is a member of the Southern Presbyterian Church and the same is

true of every employee, and the Bible and Westminster Catechism are taught daily. In the last analysis it is living and teaching Christianity that makes a thing Christian.

It was the purpose of the Board of Trustees, after meeting the requirements of the Government and securing the gift from the Choctaw Nation, to return to the Committee, but for various reasons the matter has been delayed. However, some time past it was agreed to ask the Committee to again take over the institution, which doubtless will be done in a short time.

The writer, for twelve years one of its Trustees, upon the earnest solicitation of the Board, took charge of the school as Superintendent August 5, 1921. Immediately upon assuming charge, the buildings were re-papered, interior painted, general repairs and improvements begun. The entire plant together with its furniture, was badly deteriorated, without implements or stock, save five head of hogs. During the year a wagon and team have been secured, farming implements, a nice herd of Jerseys added, a splendid orchard set out, two hundred acres of its land, for pasture and farming, has been newly fenced, or fences repaired, and a general crop is under way.

The school has enjoyed the largest attendance in its history, the predominant percentage being full blood Indians, and practically an even number of boys and girls. It has added to its faculty two teachers, one of Bible and Music, and one for the Intermediate Department, which has greatly improved its school work. And it should be borne in mind that these improvements and repairs have been accomplished at no greater expenditure of funds than in past years, and in the face of the proverbial "Hard Times," for all of which we are grateful to God and his people.

The Board has under consideration at this time the erection of a modern brick dormitory, with a view to increasing its contract from eighty to

one hundred and sixty pupils. A part of the funds have been secured for the dormitory and the Government officials have expressed a willingness to increase the contract equal to increased accommodations.

Every institution like every individual, race or nation, has its knockers, and this institution is no exception.

But silently rising upon its horizon can be seen the dawn of a new day, modern ideals interlinked with Christian training are becoming more and more pronounced. Indeed it is an institution founded upon the prayers of a Christian people, anchored upon the eternal rock of ages, the hope of the Choctaw Indians. Goodland, Oklahoma.

## OUR SPICE BOX

Treaties are what? What are these? "A place to bury their dead." What is it?

They want *what*?

No better plan of uplifting any people has ever been found than that adopted by Cyrus Kingsbury.

The prices weren't high, but perhaps the Choctaws, as now, were poor.

It's a step in the right direction. May it be but the beginning of "Forward March!" for Indian Presbytery. What is it?

A Tithers' League of thirteen sounds

pretty good. Can your Auxiliary equal this proportion?

Just how many different "things" is he?

What are they reading in our lives?

Entire graduating class will teach among Indians. Missionary Work? Yes, indeed! Annual Report.

O. P. C. is democratic. Prove it.

Accomplishing more nearly what the Department wants done than any school in Oklahoma. What is it doing?

A pretty good record for ten months. What is it?

## SENIOR HOME MISSION PROGRAM FOR JULY

Prepared by ELEANORA ANDREWS BERRY.

### SOME COVENANTS.

1. Hymn—God of the Fathers
2. A Covenant of Old—Not a Scrap of Paper. Lev. 19:33-35. Deut. 5:19-21; 30:9-19.
3. Prayer—That in our Dealings with Nations, and with those of other races within our bounds, our Nation may always respect its treaties, that none may say that we have failed to live up to our promises and covenants.
4. Hymn—From Ocean unto Ocean.
5. Some more recent Covenants. What shall we do about it?
6. Some Early Heroes.
7. Fulfilling our Obligation to the Indians, at O. P. C.
8. Prayer—For continued blessing upon our efforts to give the gospel to the Indian, and that these two schools may indeed be training schools for those who would serve their own race.
9. Hymn—O Lord, Our God, Thy Mighty Hand.

Notes: Hymns are from Hymns of Home Missions and Patriotism. All other material is found in this issue. Lessons 1. and 2. on Indian Missions, will be supplied free, on request, from Literature Department, 1522 Hurt Building, Atlanta, Georgia.



# Publication and Sabbath School Extension

BRANCH DEPARTMENT AT TEXARKANA, ARK.-TEX.  
PUBLISHING HOUSE, 6-8 North Sixth Street, Richmond, Va.

## AFTER THE SUMMER CONFERENCES—WHAT?

BY GILBERT GLASS, D. D., *General Superintendent.*

**P**ERHAPS the most remarkable and promising movement of the past two years in the Southern Presbyterian Church is the rapid development of Summer Conferences for young people in practically every Synod of the Church. Last summer there were eleven Young People's Conferences in addition to the central Conference at Montreat. This summer there are seventeen Young People's Conferences in the different states in addition to the one at Montreat. There has been careful preparation for all of these Conferences and the best leadership of the Church has been enlisted. Programs have been worked out which furnish instruction, inspiration and guidance in personal problems and decisions of the very finest type. According to conservative estimates and such forecasts as are available before the Conference season, at least 2,500 of the choice young people from every section of our Church will receive the inspiration and benefits of these Conferences.

### ADDED RESPONSIBILITY ON THE LOCAL CHURCH.

While we rejoice at this fine opportunity offered to many of our young people, we must not forget or minimize the tremendous additional responsibility which these Conferences thrust upon the Church as a whole, and particularly upon the young people's leaders in the churches which have sent delegates to these Conferences. These young people will return to their homes, communities, and churches with widened horizons, new ideals and quickened impulses and convictions. They will be ready for

direction into new channels of life and service. If they find the leaders of the home church open minded and alert, ready for advancement into new paths and prepared to help them find a larger place of service in the life of the Church, there will be permanent benefit to them and progress for the Church as a result of the Conferences.

If on the other hand the home Church offers no opportunity for putting into practical effect the new visions and ideals of the mountain-top Conference experience, there will be danger of disappointment and relapse into old paths.

Some of our churches with wide awake leaders in young people's work have taken steps, after previous Conferences, to conserve and bring into active use the benefits which their young people received from Conference programs. Some of these churches have had remarkable revivals in the life of their young people and have made progress in working out a wholesome and vital program for their older boys and girls which is most encouraging.

Careful planning for such a reconstruction of the young people's program of your church as may seem advisable after the return of the delegates from the summer Conferences is important for the delegates themselves, for the other young people in the church, and for the church's program of enlistment and service.

### SUGGESTIONS FOR FOLLOW-UP PROGRAM.

Some suggestions for conserving the good of the Young People's Conferences are made below:



Several things should be kept in mind, no matter what particular plans are utilized in the way of program, etc. Young people who attend these Conferences as delegates should be made to feel that they are representing their Church, or such organization as may send them, and that they will have the privilege of bringing back with them real spiritual values and helpful suggestions in the way of methods and organization for the local Church.

It will be helpful to the delegates if public recognition has been made of their attendance at the Conference in some such way as will make them feel that they have the confidence and prayers of the Church.

#### REPORT ON THE CONFERENCE.

Provisions should certainly be made for the delegates to make a report on the Conference to the Sunday School and Young People's Society of the Church. A special meeting of some sort should be arranged for this purpose. Where both the Sunday School and Christian Endeavor Society have been represented, both should have reports from their delegates. It should be understood and probably announced at this public meeting, that a conference of leaders is to be held to consider reports from the delegates with a view to adopting such suggestions as may be helpful in improving or reconstructing the educational program of the Church. This conference will be referred to later.

A carefully prepared program for the Sunday School or Young People's Society should be arranged in connection with the report of the delegates so as to launch the suggestions and inspiration brought back from the Conference with the very best effect. There should also be ample publicity so that as large a hearing as possible may be secured. It is also important that the delegates be coached and supervised so much as may be necessary in order that different phases of the Conference program and work may

be assigned to the several delegates with as little overlapping as possible.

#### A CONFERENCE SOCIAL.

A variation of the plan to report directly to the Sunday School or Young People's Society, which may appeal to some leaders, is the Conference Social. This is a meeting for social fellowship and entertainment in which time should be set apart for a report on the Conference. Some of the Conference stunts can be reproduced at such a social and will add life and fun to the program.

#### ECHO MEETING.

Some churches have found the echo meeting a good plan for bringing the good results of the Conference most effectively to the local group. The echo meeting can be most effectively arranged in cases where there has been a large group of delegates. In some cases the churches of the Presbyterial have united forces for a Presbyterial Echo Meeting. In such a meeting the outstanding features of the Conference are reproduced or presented as effectively as possible. When Presbyterial Rallies are held for this purpose, it is customary to have several sessions, either a whole day or an afternoon and evening for the purpose.

In using any of the plans suggested above, by all means invite the young people from nearby churches which have not been represented at the Young People's Conference, to attend. In this way interest may be aroused looking toward the representation of these churches at future Conferences.

#### LEADERSHIP CONFERENCE.

More important than any of the plans suggested above is the conference for leaders of Young People's Work, including the pastor, superintendent, presidents of young people's organizations, etc., for the purpose of considering the young people's program of the local church in view of information and suggestions brought out from the Young People's Conference by the delegates themselves. Such a confer-

ence should be held very soon after the delegates' return. Those who are responsible for Young People's Work in the church should come to this conference with open minds and should make the delegates feel that they are ready to give careful and prayerful consideration to such suggestions as have come from the Conference. This does not mean, of course, that there should be a hasty change in local policy. This should certainly be avoided. It is probable that several meetings should be held for current discussion and threshing over the whole situation before conclusions are reached. It may be that no definite change in general program will result from such a conference. On the other hand it is possible that either slight or radical reconstruction of plans will be found wise after due consideration. Such a conference will not only enable the local leadership to avail itself of any possible information with regard to methods and organization which may come from the Conference, but will serve to enlist the interest and co-operation of the delegates in the young people's program of the Church.

#### A PLACE OF SERVICE.

In addition to the Conferences and special meetings suggested above, and whether or not it is found practical to follow any of these plans, it is all important that the local church should make its plans to find a place of service as soon as this can be done with discretion and effectiveness for the young people who have attended sum-

mer Conferences. In most cases these young people will come home with hearts and minds stirred to new devotion and with fine spiritual ideals with regard to their life work. If such quickened devotion and impulse for service is not utilized and developed in the local program of the Church, the results of the Conference may be not only wasted, but possibly harmful to those who have attended. Careful thought should therefore be given to the finding of places of real service in the Church school, the young people's society, or some other department of the Church for these young people at the earliest moment after their return.

Those who may have volunteered for some definite service at home or abroad should be guided into immediate entrance upon the task that is nearest at hand. This will confirm them in their dedication to wider service and help to prepare them for it.

All of the plans suggested above have been used from time to time by many of our churches. Every Church should work out its own program with a view to the special needs and conditions which confront it. The chief thing to be emphasized is that some plan must be devised by the leaders of the local Church to conserve and intensify wholesome Conference impressions upon those who have attended and to pass along to the other young people of the Church and community and to the makers of the local Church program the ideals, information and inspiration of the Conference itself.

#### ABOUT KOREA BIBLE SCHOOLS

The Bible Institute at Kwangju closed its month's session January 26th. The average attendance for the month was about one hundred, of which number eight came from the Island of Cheiju, 400 miles away.

Wanted:—75 discarded overcoats for distribution among the native Evangelistic Helpers and Colporteurs who travel through the country during the cold winter months visiting churches and groups in the territory assigned to them. Their maximum salary is \$20.00 per month. Send by Parcel Post, marked "Used Clothing." *M. L. Swineheart, Kwangju, Chosen, Korea.*

In one extension Sunday School the pupils, all children of heathen parents, raised \$7.50 to provide clothing for beggar boys.

## NEW CIRCULARS ON WORK OF THE SECONDARY DIVISION OF THE CHURCH SCHOOL

Workers in the Secondary Division of the local Bible Schools will be interested in the announcement that three new booklets discussing various phases of the work in that division, are just off the press. These booklets have been prepared by Miss Anna Branch Binford, director of the work of this division for our church.

THE SECONDARY DIVISION OF THE CHURCH SCHOOL is the title of one of these booklets, and it discusses the organization of that division of the Bible School. It also discusses briefly, the equipment needs of the departments in this division, and gives a list of reference books and pamphlets.

A SECONDARY DIVISION DIRECTOR IN The Church School tells the way to begin and gives the duties of the director. Many valuable suggestions to the director are given in this booklet.

THE ORGANIZED BIBLE CLASS in The Secondary Division Of the Church School is the third booklet which should be of interest to workers in this Division. "The organized class in the Church School has proved itself to be the best possible organization for young people of the ages from 12 to 23 years. Its democratic, cooperative plans of work and play, rightly carried out will transform a collection of disinterested boys or girls who simply come to Sunday School into a live bunch of working, loyal members."—So begins this leaflet, and then goes on to give suggestions along the lines of:

- I. Class Organization.
- II. Class Slogan and Name.
- III. Class Constitution.
- IV. Class Expressional Activities.

## ASSEMBLY'S TRAINING SCHOOL

After eight years of service the Training School has 34 former students in the foreign mission fields—one in every country where our Church has mission stations. There were thirty five volunteers in the student body last winter (1921-22). In the home mission work there are large numbers of former students—it is difficult to get and keep an accurate record of these workers as they are in obscure places, and many are not under the supervision of any Synod.

In the graduating class this May there were six volunteers for China, one for Japan, one for Africa, one who has not yet decided on the field of work. Three go out as Bible teachers in schools and colleges. Several go to become pastors' assistants, Mary Goetchius to First Presbyterian Church in Atlanta, Edith Bowman to Portsmouth Va., Clarabel Williams to St. Andrews Presbyterian Church in

Wilmington, N. C., Kate Du Bose to First Presbyterian Church in Winston-Salem, N. C.

Others go as social settlement workers—Annie Coleman to one of the largest industrial plants in the South, at Kannapolis, N. C., Annie Marks to Columbia, S. C. Several go into the mountains of this and neighboring states—Irene Lewis to Hillsville, Mary Lou Bell, Ruth Jones and Margaret Ivery also to western Virginia. Stella Hovey becomes Secretary of Young People's Work and Woman's Work for Fort Worth Presbytery in Texas.

There were 25 graduates this year, and 12 certificate students, making a total of 37.

Dirt has begun to fly in preparation for erecting of two new buildings—one dormitory to accommodate 110 students, and a large refectory adequate for ample growth.

JEAN DU PUY.



## SUPERINTENDENT'S ONE MINUTE TALKS

(These helps are worked up from the information in this issue of the Survey. It is done for the purpose of giving to the superintendent, who is usually a very busy man, facts that he can use in giving to his school on each Sabbath morning, information regarding the work of the various Committees of the Church, and what is being done on the fields at home and abroad, both by those who are doing the work and those who are receiving the benefits. We hope that YOU can make use of these. We will feel repaid for the trouble necessary to get this information together, if our superintendents can make use of it.)

**GENERAL.**—Your School would be tremendously interested, we are sure, in hearing what progress the Southern Presbyterian Churches and the Bible Schools have made during the year recently closed. Information given at the last meeting of the General Assembly showed that the gain in enrollment of the Church School was over 15,000. Of the 24,002 additions to the Church on profession of faith, 13,540 came through the Sunday Schools of our Church. The Sunday Schools gave \$740,788 to all causes during the year. Of this amount \$400,990 went to Benevolent causes and \$339,758 to their own expenses. Thus our Sunday Schools have passed the goal of "As much for others as for ourselves" by a handsome margin. The Superintendent could make these figures more interesting by giving figures showing what his own Sunday School has done. Is your Sunday School giving more to others than you are keeping for yourself? You will want to bring out this point to your school, on whichever side of the line your gifts fall.

**FOREIGN MISSIONS.**—Mrs. W. A. Ross, one of our missionaries in Mexico tells on page 502 about her S. S. Class of boys—boys in the sixth grade preparatory, at our Coyoacan school. The class was organized and a president and secretary elected. (How many of your classes are organized?) They chose as the name for their class "Soldiers of Christ"—with this motto: "Loyalty, Love and Courage for our Captain." The boys studied well, and **without exception they led in prayer**, and at the close of the school session many of them gave their hearts to Christ.

And here's another your boys and girls would enjoy. It is told on page 503, "Experiences of a new Missionary," by Mrs. J. K. Hobson, and is the story of an African whose names means Leopard. Read what Mrs. Hobson has to say about this man and tell it to your school.

**HOME MISSIONS.**—At Durant, Okla., our church has a school for Indian girls, known as the Oklahoma Presbyterian College. However, it is not confined to Indians alone, and a great many of our own girls in Oklahoma attend. The school has a new dormitory, and seven of the rooms have been furnished, and the names of the donors inscribed over the door. The religious training that the girls receive at this school is bearing fruit, and this year's entire graduating class will teach among the Indians next year—a truly missionary work. An important phase of the work at O. P. C. the past year has been the increased number of worthy girls who have been enabled to get an otherwise impossible education. This has been made possible because of the \$50 and \$100 scholarships donated by individuals and churches.

**PUBLICATION AND S. S. EXTENSION.**—The Supt. should read the article on page 538 by Dr. Glass, "After the Summer Conferences, What?" and especially should he do so if a representative of his school attended one of the summer conferences, or plans to attend. We will not attempt to give the big points brought out in this article, as every bit of it is good and should be read—and then used.

Teachers of young people from the ages of 12 to 23 would be interested in knowing of three new circulars gotten out by the Publication Committee. The titles of these circulars are: "The Secondary Division of the Church School," "The Secondary Division Director in the Church School," and "The Organized Bible Class in the Secondary Division of the Church School." These will be sent free, on request.

# The Woman's Auxiliary of the Presbyterian Church in the United States

MRS. W. C. WINSBOROUGH, SUPERINTENDENT AND EDITOR

257-259 FIELD BUILDING,

ST. LOUIS, MO.

## HOME-COMING WEEK !

### WOMAN'S SUMMER SCHOOL OF MISSIONS JULY 13 THROUGH 20

Miss Virginia Williams of Austin, Texas, will have the Bible Hour. Her theme will be

"How to Study God's Word."

Miss Williams is a Southern Presbyterian Bible leader of rare power. She is a graduate of Moody Bible Institute and for three years was General Secretary of the Y. W. C. A. of Austin, Texas. For the past year she has had charge of the Bible work of the St. Louis Y. W. C. A. and has done a marvelous work among the young women of St. Louis and of Washington University. We are fortunate indeed to have Miss Williams for our Bible Hour and we extend to her a cordial welcome.

Mrs. E. C. Cronk, Editor of "Best Methods" department of the Missionary Review of the World may possibly be with us. We are earnestly hoping such may be our good fortune.

Railway tickets will be twenty per cent. cheaper than last year. Reduced rates of fare and one-half for the round trip have been granted. Full information at the office of the Woman's Auxiliary.

COME TO MONTREAT!

### TENTH ANNUAL REPORT OF THE WOMAN'S AUXILIARY

*Of the Presbyterian Church in the United States for the Year Ending March 31, 1922*

With grateful acknowledgment of our Heavenly Father for His guidance, we present the tenth annual report of the Woman's Auxiliary. On this anniversary of the organization of the Auxiliary we may with profit glance backward and review some of the happenings along the way by which the Lord has led us.

#### EARLY HISTORY.

In response to an overture from the synodical of Missouri, approved by the Synod of Missouri, the General Assembly, meeting at Bristol in 1912, authorized the erection of an overhead organization of the women of the Church and the appointment of a superintendent for that department of the work of the Church. Through this overture, the women requested that the organization function entirely as an Auxiliary, that it include all the departments of the work of the Church, and that it be under the supervision of a committee made up of the Executive Secretaries of the four Executive

Committees of the Assembly. This plan of organization was entirely original and unique in that no other Church had or has ever organized its women members along similar lines.

The following August, the Executive Secretaries, meeting with the Presidents of the five Synodicals then existing and other leading women, erected the Woman's Auxiliary, appointed the Superintendent and authorized the establishment of an office. The women agreed to finance the work for two years until it should justify its existence.

By the next meeting of the Assembly, nine months later, every Synod in the Church had its Synodical save one, which organized four months later. Every Presbytery had its Presbyterian, and the local societies were committed to a plan of uniform study of all the causes of the Church embodied in a Year Book of Programs which had been issued to them. Channels through which the women in the local churches could be reached were established and the work began to grow by leaps and bounds.

In spite of the almost insuperable barriers in the way, at the end of the two probationary years, the Auxiliary was able to present to the Assembly meeting in Kansas City in 1914, a completed organization, working under standardized methods, rapidly adopting a uniform educational program which included the whole program of the Church, and with all these accomplishments, every bill had been paid and a good supply of organization literature was on hand as well as a fair office equipment. The General Assembly expressed its sincere gratification at the work accomplished and formally directed the four Executive Committees to assume the full and liberal support of the organization from that time on.

#### THE LOCAL AUXILIARY.

From the very beginning it was understood that the strategic point in the whole organization was the local society. Unless an efficient plan of work for the women of the local church could be devised and adopted by them, little could be hoped for from the Presbyterials and Synodicals.

The local societies ten years ago were usually of two kinds—a Foreign Missionary Society and a Ladies' Aid. Sometimes the Missionary Society also included Home Missions in their gifts, but not often, and the Aid societies usually worked only for the needs of the local church, although some also gave to local home missions.

The first step was to induce the Missionary Societies to include the work of the four Executive Committees in their study, prayer and gifts. Progress often seemed slow for many could not see that anything was really missionary except Foreign Mis-

sions. Another step followed quickly, that of inducing the Aid and Missionary Societies to unite. This proved so difficult a task it was found best to first try a plan of "federating" the societies of the Church under an overhead organization which made for unity without disturbing the original plan of organization. In these Federations often the "Aiders" and "Missioners" met together for the first time and became acquainted each with the work of the other, and discovered that both were striving for the same goal through different paths. These years were preparing the way for the plan of organization which has been so widely adopted during the past six years, and which has accomplished such remarkable results.

#### THE AUXILIARY-CIRCLE PLAN.

The outstanding features of this successful plan of organization are:

1. It includes in its membership every woman whose name is on the church roll.
2. For greater efficiency this membership is divided into circles.
3. The program of the Auxiliary includes a study of every department of the work of the Church.
4. A definite budget is adopted in April, which includes all the causes of the Church as well as local needs. The gifts to benevolences are divided according to Synod's percentages. This budget is in addition to individual gifts through the church envelopes.

#### SOME RESULTS OF THE AUXILIARY-CIRCLE PLAN.

1. It enlists more workers.
2. It makes a place of service for every woman.

### CONDENSED SUMMARY of STATISTICAL EDUCATIONAL REPORT

	FOREIGN	HOME	Total Classes	Total Membership	Increase in classes over last year
Mission Study Classes.....	1783	1511	3294	48957	564
Bible Study Classes.....			1522	20575	442
Prayer Bands.....			2657	26933	880
Family Alters.....			9236		
Tithers.....			10269		

Total Gifts from Synodicals, \$1,117,876.\*

Increase over last year, \$101,588

\*These figures are from Auxiliary records sent to St. Louis. The reports from church sessions include Ladies Aid Societies and show a larger total.



3. It develops leaders.
4. It promotes sociability.
5. It educates all the women in all the work of the Church.
6. It encourages spiritual growth.
7. It increases gifts.

The Auxiliary-Circle plan is flexible and adaptable. It can be used in the largest city church and in the country church of a dozen women. A new constitution is now ready for adoption which includes plans developed during the past five years since the preparation of the old constitution. The Auxiliary-Circle plan is being rapidly adopted all over the Church. Few churches of any size are using the old inefficient plans, and many smaller remote churches are adapting the plan to their needs with most gratifying results.

Norfolk Presbyterian has but one out of its twenty-eight organizations that has not the Auxiliary-Circle plan. Some Synodical Auxiliaries have as their aim this year, "The Auxiliary-Circle plan in every church." Scores of letters of commendation from pastors tell of what its adoption has meant to their church.

#### STANDARD OF EXCELLENCE.

Probably no occurrence of the past year more clearly illustrates the remarkable advance made by the Auxiliary along all lines during the past decade than the adoption of the "Standard of Excellence" as a goal for every Local Auxiliary. This was enthusiastically received by them last October and every Auxiliary is keenly desirous of scoring 100 per cent. by April, 1923, the time set for the official report regarding it.

A careful reading of this Standard will reveal the spiritual and educational character of the goal for which the Auxiliaries are striving. The only allusion to money is the Tithers' League, while Prayer, Bible Study and the Family Altar are side by side with Life Enlistment and Mission Study. Truly, 80,000 women have seldom striven together to achieve a higher goal than the Standard of Excellence of the Woman's Auxiliary!

#### EDUCATIONAL WORK.

The widespread adoption of the Mission Study Class as a part of the regular work of the local auxiliary twice each year is one of the most important educational advances of the Church.

Ten years ago there were probably not one hundred Mission Study classes throughout the entire Church. Now it is the exceptional organization that does not have at least one study class, while the great majority follow the regular schedule of two classes each year; the Home Mission class in the autumn season and the Foreign Mission class in January and February. The number of classes this year show a marked increase over last year with a greatly enlarged attendance, over

45,000 women being reported as the combined attendance of the Home and Foreign Mission classes.

#### HOME MISSION STUDY CLASSES.

The Home Mission book for November, 1921, was "From Survey to Service," by Paul Douglass. It included results from the Interchurch World Survey and presented religious conditions in America in a clear and forceful way.

#### FOREIGN MISSION STUDY CLASSES.

"The Triumphs of the Gospel in the Belgian Congo," by R. D. Bedinger, was the text-book for Foreign Missions. Its thrilling recital of the progress of the Kingdom in our Mission in Africa challenged the attention of the women of the Church and roused keenest interest in all quarters of the Church.

Some study classes have organized this spring to study Dr. Egbert W. Smith's book, "The Creed of Presbyterians." Often these classes have met on Wednesday night under the leadership of the Pastor, and the study has been instructing and profitable.

#### YEAR BOOK OF PROGRAMS.

The adoption nine years ago of a standard schedule of study known as the Year Book of Programs was perhaps the greatest factor in the remarkable advance in education concerning the work of the Church among the members of the Auxiliary. The cycle of subjects each month in the Year Book is the same as that presented by the "Missionary Survey" and the church papers for the same month. During the year a study of every phase of the work of the Church, of every department of Home Missions, and of every country of our Foreign Mission work is attractively presented in programs to the Auxiliary, and the best obtainable literature sent monthly to all subscribers.

The Year Book for the year just closed was prepared by Mrs. Herbert Love. The devotionals were by Mrs. W. K. Seago. At Mrs. Love's suggestion, an especial missionary program was included for the meeting of the Circles, and the response from over fifteen hundred circles shows the innovation was a good one. The past year fourteen hundred Auxiliaries used the Year Book of Programs, and twenty-five thousand copies of the book were sold.

#### LITERATURE TABLES.

A monthly supply of literature for free distribution on the subject of the program for the month is sent to all auxiliaries which forward fifty cents for postage for the year. Some of this is distributed among the shut-ins of the Home Circle of the Auxiliary.

#### SUMMER CONFERENCES.

Summer school of Missions at Montreat, July, 1921, found 530 eager women gathered

at Montreat for their ninth annual conference. These came from eighteen states and five foreign countries, and spent a week studying, singing, praying and playing together.

#### YOUNG PEOPLE'S CONFERENCE.

Probably no innovation in the work of the Church has more directly felt the influence of the Woman's Auxiliary than the nine Young People's Conferences held the past summer throughout the Church.

Dr. Gilbert Glass, Superintendent of Young People's Work, says: "The development of the Young People's Conference movement in the different Synods during the past few years is valuable and promising to the Church almost beyond computation. The leaders of the Woman's Auxiliary have had a large part in this great movement."

Several Synods have had conference periods for young people in connection with general conferences for all ages. Miss Mamie McElwee, synodical secretary of Young People's work, of North Carolina, and Mrs. W. B. Ramsey, President of the Synodical of North Carolina, conceived the plan of holding a separate conference with class room methods for the young people of North Carolina. In co-operation with Synod's Committee, appointed at their request, they planned to hold such a conference the year before the Assembly's Young People's Conference was established at Montreat.

At the request of Dr. Glass, who feared a North Carolina Young People's Conference would militate against the one the Execu-

tive Committees desired to establish at Montreat, the North Carolina Committee held its plans in abeyance for two years when they again decided to launch a state conference for young people only—the first state conference exclusively for young people ever held in our Church. The great success of North Carolina's conference was reported that summer to the Synodical Presidents meeting at Montreat, and each President pledged herself to every possible effort toward a Young People's Conference in the Synod she represented.

In every case, Synod was asked to appoint a committee to take the lead with which the women might co-operate. In some instances the Synodical underwrote all or part of the expenses of the conference, Synod having no funds for the purpose.

No finer example of co-operation has been given the Church than in the conduct of these conferences, where the committee appointed by Synod has been ably assisted by that from the Synodical, both working faithfully and enthusiastically for the young people of the Synod they represented. This year every Synod in the Assembly will have its Young People's Conference, and in addition the Conference for Leaders of Young People's Work at Montreat will be held as usual.

The results which accrue from these conferences are most gratifying. Scores of young lives are dedicated to all-time service for the Master, and doubtless many others receive impressions that will go with them through life.



Present Office of the Woman's Auxiliary, the Field Building, St. Louis, Mo.

The four offices of the Woman's Auxiliary occupy the middle of the left hand side of the picture.

### THREE CONFERENCES FOR COLORED WOMEN.

One of the outstanding accomplishments of the Auxiliary is the Conference for Colored Women held at Stillman Institute, Tuscaloosa, Ala., since 1916. It is the first and only conference of colored women to be held by any Church, and its results have been most encouraging. This year two new conferences were established in answer to the earnest request of delegates—one at Christiansburg, Va., and one at Atlanta, Ga.

Delegates are assisted in their expenses by the local auxiliary in the towns from which they come, and they are usually women of Christian character and possible leadership. The program and overhead expenses of the conferences are met by contributions from the Presbyterians. The delegates spend a week together in the dormitory of the school where the conference is held and the experience is one they never forget.

### THE COLORED GIRLS' SCHOOL.

Six years ago, the women of the Auxiliary began to realize with humiliation that our Southern Presbyterian Church has not one school for the Christian education of girls of the colored race, which numbers nearly ten million souls living within the bounds of our Church. Believing firmly the tenet of our Church that family religion is the cornerstone of all Christian training, they began to seek some way by which we might do our part in giving Christian education to the future wives and mothers of the colored race.

They resolved to make it possible for the Assembly's Home Mission Committee to establish a school for the Christian education of negro girls. The Committee gave a prompt and hearty response, a gift from the General Education Board of New York was secured, an offering of several thousands

came from the women of the Church, and with a generous amount given by the Assembly's Home Mission Committee, a substantial and commodious building was erected which has just been completed. It has three stories, contains room for seventy girls, chapel, living room and class rooms.

Mrs. J. G. Snedecor has been elected Dean, and a suitable corps of additional teachers will soon be selected. The school will open next September.

We are filled with joy over the establishment of this school and pray God's blessing to rest upon its work.

### SPIRITUAL GROWTH.

One of the unique features of the plan of organization of the Auxiliary is that it has an officer or secretary for every "Cause" of the Church. The secretaries representing the work of the four Executive Committees and that of Local Home Missions were provided in the initial plan of organization ten years ago.

Five years ago it was felt that another special officer was needed, one who should devote her entire time to promoting growth of the spiritual life through Bible Study, Prayer Life, Tithing, Family Altars and Personal Work. This officer is called the Secretary of Spiritual Resources, and every local society which is organized on the Auxiliary plan has such an officer as well as every Presbyterian and Synodical.

The spiritual growth resulting from this step is simply amazing! Bible classes have multiplied by the hundreds. Prayer Bands are emphasized in all Auxiliaries. The Family Altar has its place in the Standard of Excellence and classes in Personal Work are rapidly increasing in number. Every Auxiliary is expected to have at least one Bible class. Every Circle is expected to be a Prayer Band.

## ATTENTION CIRCLE CHAIRMEN!

*Are your records kept in a business like way?*

In response to repeated requests from Circle leaders, a *CIRCLE RECORD BOOK* has been prepared for the use of the Circle Secretary and Treasurer. Space is provided for the record of each Circle member's attendance at Circle and Auxiliary meeting, of her yearly pledge and monthly payments, of the various other items which the Circle may desire to record, together with a page for the summary of all moneys received and disbursed by the Circle.

Each book contains space for the yearly record of twelve members, a page for each member.

Price 5 cents each, 50 cents a dozen.

Order From

THE WOMAN'S AUXILIARY PRESBYTERIAN CHURCH, U. S.  
256-259 FIELD BUILDING ST. LOUIS, MO.



Never before has the spiritual tide among the Auxiliary members risen to the height of the past year as indicated in the number of Bible Classes, Prayer Bands and Family Altars reported. A glance at the figures in the "Condensed Summary" will disclose the amazing advance of this department of the work.

We thank God for this spiritual awakening on the part of His hand-maidens, and pray that it may wax greater with the coming years.

#### FINANCIAL GROWTH.

In 1912, the gifts of Women's Societies as reported by the sessions to Presbyteries were \$383,726. Last year the total gifts of the women reported in the same way were \$1,143,318. The past year has been a trying one financially. Business depression has marked every section of our country, especially the cotton growing states. The budgets adopted for the year evidenced great faith and much dependence on prayer, nor has the faith been unrewarded nor the prayers unanswered. The reports sent up to the Assembly will show a total increase in the gifts of the women of the Church that is a rebuke to pessimism and a challenge to greater faith.

#### SOME SYNODICAL SPECIALS.

The most important work of all the Synodicals is the steady and increasing development of efficiency in the Presbyterials. It is the Presbyterial which touches the local auxiliary at first hand and passes on to them better methods and greater ambitions. The Synodical binds Presbyterials together in united effort and in unified plans. So the accomplishments of the Synodicals are really shown in the growth and advancement of the Presbyterials.

However, some of the Synodicals have also accomplished special achievements worth recording as follows:

Alabama Synodical has fostered the Italian Mission at Ensley, Ala. This Synodical was especially active in founding the Colored Woman's Conference at Tuscaloosa, giving liberally to its support and is now virtually underwriting its expense.

Appalachia has done a fine piece of work in unifying the work of her Presbyterials drawn from four states to form the new Synod. This year the Synodical is assisting in the establishment of a Young People's Conference at Abingdon.

Arkansas Synodical is the proud mother of Mountaincrest School, initiated and erected by the Synodical. It has given \$22,000 to this school.

Florida Synodical assisted the Ybor church for Cubans at Tampa. It has also covered this state with Efficiency Conferences.

Georgia Synodical has always nurtured the school at Nacoochee with prayers, money and other gifts. She also co-operates in a

Young People's Conference and a General Conference.

Kentucky Synodical considers her greatest special work to be her co-operation in their Young People's Conference.

Louisiana Synodical has a unique special. It assists in the support of three Sunday school missionaries, one for each Presbytery, who were employed as the result of the efforts of the Synodical and Presbyterials.

Mississippi Synodical, in 1917, established a scholarship in the Assembly's Training School. It has also a Memorial Scholarship established in 1920. Its greatest effort, however, has been to assist French Camp School, to which it has given liberally. Each year it invests \$2,500 in this school, which this year enrolls in its membership 53 young boys and girls who are volunteers for life service wherever God may call them.

Missouri Synodical: The most important accomplishment of Missouri Synodical was the overture to the General Assembly of 1912, which resulted in the organization of the Woman's Auxiliary of the Church. The Young People's Conference established two years ago at Fulton was the result of the efforts of the Synodical, which overtured Synod to erect this conference and appoint a committee with which the Synodical might co-operate.

North Carolina Synodical has been especially interested in Barium Springs Orphanage, where it erected a Woman's Building. It has also done Home Mission work in Albemarle Presbytery. The first State Conference exclusively for young people to be held in the bounds of our Church was held in North Carolina as a result of the prayers and efforts of the officers of the Synodical.

Oklahoma Synodical has had many serious problems to face, yet has not hesitated to establish scholarships in Oklahoma Presbyterian College at Durant. Three years ago the Synodical initiated the Summer Encampment at Davis, now under the direction of a committee representing both Synod and Synodical.

South Carolina: The work of this Synodical is steadily forging ahead, and this year it is co-operating in two conferences, one for young people and one for Christian workers.

Tennessee Synodical: The Young People's Conference established last year is the work of this Synodical, co-operating with the Synod.

Texas: The especial work which this Synodical has accomplished is the founding of the Phillips Memorial Scholarship Fund of \$3,900 for training of young women in the Assembly's Training School. It also erected and furnished the Barbara Dulling Building at the Kerrville Encampment. It is now engaged in building a Teach-

ers' Home at the Texas-Mexican School. It co-operates in Kerrville Encampment by conducting a Woman's Conference during one week of the Encampment.

Virginia Synodical: This mother of the Synodical has done fine special work for years. The annual thank offering has kept two girls in the Assembly's Training School, while Mission Court, a home for missionaries on furlough, was built almost entirely by the women of this Synodical.

West Virginia Synodical was also instrumental in launching a mountain school at Madison, W. Va., with the help of the Assembly's Home Mission Committee and of

the Synod of West Virginia. A Young People's Conference is also partly the result of the initiation of the Synodical.

As we close this record of the work of the past year, and of the ten years of the organized life of the Auxiliary, the women of the Auxiliary are filled with humble gratitude to God that He has used us for the advancement of His Kingdom, and we realize afresh that while of ourselves we can do nothing, yet "with God all things are possible" for us.

MRS. W. C. WINSBOROUGH, *Supt.*

St. Louis, Mo.

## GENERAL ASSEMBLY'S REPORT ON CHURCH SOCIETIES

Your Standing Committee on Church Societies respectfully submits the following report:

There has been placed in the hands of this Committee the tenth Annual Report of the Woman's Auxiliary, viz: that ending March 31st. 1922. There has also been referred to us, an overture from the West Lexington Presbyterial, asking that our Young People's Societies deal more largely with the history and present activities of our own Church.

### WOMAN'S AUXILIARY.

We wish first of all to express the warm congratulations and earnest felicitation of this Assembly on the tenth birthday of the Auxiliary, which happy occasion is now being celebrated throughout the bounds of our Church.

Our Church has just and abundant cause of pride in the wonderful and rapidly growing accomplishments of our Auxiliary during this decade.

Authorized by the General Assembly in 1912 to begin its work, yet looked upon in many quarters with fear and misgiving, it is now acclaimed everywhere with enthusiasm.

In 1912, its membership was 24,000 and the gifts \$384,000. For the year just closed the reported membership is 89,000 and the gifts \$1,144,000.

We call attention to the great success which has followed the establishment of the Auxiliary Circle plan, yet notwithstanding the rapid increase in Auxiliaries, there are still more than 50% of our women outside the Auxiliary. We therefore, urge the adoption by every church of this plan as soon as practicable.

A large record of accomplishments is reported by the Auxiliary in the supply of free literature for the monthly programs, the summer conferences for Young People, the three conferences for Colored Women, the establishment of the Tuscaloosa Industrial School for Colored Girls, and the willing and effective co-operation with the Assembly's Committees in all of their plans and efforts.

The Statistical Report shows a total of

2108 Societies with a combined membership of 89,000 and total gifts to all causes of \$1,143,318, which were distributed as follows:

Foreign Missions.....	\$246,939
Assembly's Home Missions.....	74,663
Synod's Home Missions.....	334,576
Presbytery's Home Missions.....	53,885
Congregational Home Missions.....	47,715
Christian Education and Ministerial Relief.....	50,806
S. S. Extension & Publication.....	12,609
Educational Institutions.....	0
Bible Cause.....	4,844
Orphan's Homes.....	76,263

Total Benevolences.....	\$666,599
Miscellaneous.....	\$242,572
Current Expenses and Contingent Fund.....	234,147 476,719

Grand Total for All Causes.....\$1,143,318

We recommend:

1. That the action of the Assembly of 1920 be reaffirmed, to wit that the members of the Women's Societies make their regular contributions through the regular collections of the Church.

2. That additional and sacrificial offerings (over and above the individual gifts through the Church) be made through the Societies, and that only such gifts be reported by the Societies.

3. That each Auxiliary accept a definite part of the Church's quota as the basis of its annual budget, adding to this such sums as may be desirable for the support of Presbyterial and Synodical Auxiliaries, and other legitimate objects.

4. We call special attention to the following section of the Constitution for the local Woman's Auxiliary: No funds shall be given to causes outside the denomination until the budget of the local church for the year has been paid.

5. We affirm the recommendation of the Stewardship Committee, asking for a close co-operation between Synodical Managers and officers of Synodical Auxiliaries.

Respectfully submitted.

U. D. Mooney, Chairman.

# AMMUNITION

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In ordering books, give name of author, publisher, and price. Order books mentioned on this page from Presbyterian Committee of Publication, Richmond, Va., or Texarkana, Ark.-Tex. Order leaflets from Woman's Auxiliary, Field Bldg., St. Louis, unless otherwise specified.

## A Message.

Dear Secretaries of Literature,

Do you realize that you hold the most important office in your Auxiliary? You are the source of supply for all the other Secretaries of all the Causes, and often the Officers call on you for help.

You have learned the place and name of all your own "Power-houses"; but there is one more difficulty that is hard to meet. That is the helps for your S. P. C. Secretaries.

Each one of you will have to create a supply of helps dealing with your own local needs.

Are you keeping a special pigeon-hole, or scrap-book, or treasure-box for this need? Be sure to put into this all the suggestions that you pick up from other S. P. C. Secretaries. The Church papers have been having most valuable helps on this subject, as they get them now and then from the clever women who are realizing the difficulties and are giving their best mental gifts to the solving of these.

Begin now to make your S. P. C. Scrap-Book!

A-N-D—Do you know what splendid things are coming out from the Nashville office?—On Japan, and on many other parts of our own work in our seven countries? Write and find out.

And have you a catalog from the Home Mission-office at Atlanta? Begin to gather your chest of treasures during the summer while the workers in your constituency are more idle than usual.

For you, "there is no discharge in this war."

*On Giving.*—A successful plan for Circles has been to send out each month just one of the year's envelopes, and with this a live leaflet to stir up the heart about giving.

Some leaflets are these:—

The Gift or the Giver. 2c

Mint, Anise, and Cumin. 2c

Every Day Thanksgiving. 2c

Her Offering. 2c. These four 10c per dozen.

Whose is it? 10c. This last is especially strong, and is from the pen of Helen B. Montgomery.

Where these have been used the offering has increased.

## POEMS.

With the Crowd in the Road. 2c

The Joy of Service. 2c

A World's Heartache. 2c

His Lamp. 2c

The Seeker after God. 2c Where Cross

The Crowded Ways of Life. 2c

Scatter these with your invitations. Each 10c per Dozen.

## A FEW PLAYS.

*Uncle Sam's Foundlings.* 5c. Edna M. Cockrell. A Little play designed to give a general impression of the relation of our Home Mission work to the exceptional populations of our land. Time about thirty minutes.

*A Vision of The Home Land.* 5c. Emily Ingham Wilcox. A short play of one part. Some of the Characters are Christian America, Indifference, Uninformed, and some Immigrants, with the Negro, and the Indian. Time about twenty minutes.

*The Search for The Light.* 25c. Mrs. E. C. Cronk. This Pageant occupies one hour, and has at least sixty characters (more can be added). The most impressive Pageant that has come from Mrs. Cronk's gifted pen. The "Call" of it touches every heart. The message Home and Foreign. Has much music. Put your Young People to work on this now.

## Special Parties and Stunts.

This will be a boon to the worker with Young People. Though it is not of a religious nature, there is in it genuine fun, and a Missionary feature could be readily added, by the ingenious leader. Some of the names tell the story. Japanese Fete: Jack Frost Revel: Poverty Party: Pullman Car, and Automobile Party: Mock Track Meet. Doll Shop, and others. 25c. Compiled by Era Betzner.

*Overheard at Capron Hall School.* 5c.

Though this story comes from India it is just what might happen in one of our own Mission Schools in China, or Korea. The spirit of release for girls is the same everywhere. This conversation between an old and a new girl in the School is very enlightening.

*On Japan.*

The Idol With an Apron. 2c



# Christian Education and Ministerial Relief

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## MEMORIES AND MINISTERS

**M**EMORIES of ministers began for me in an old plantation home in North Carolina. Groups of ex-slaves are first in the picture, brightly garbed, their usual laughing faces strangely solemn on Sunday afternoon, as they sway gently to and fro, singing in chant-like swinging measures, "Come down, angels, and trouble der waters! *Lord!* put a poor sinner in!"

My child's heart swelled at the thought of Jesus handing all the poor old plantation folk into the healing waters. Curiously and compassionately I watched the scene from the safe vantage of father's side, wondering if the miracle of the pool, (in whose reality and efficiency I passionately believed), might not bring them out white, their black color being to me their supreme misfortune. Old, very black Henry Sam exhorted eloquently on these occasions. Father sometimes attended, responding to the invariable, "Please, sir, jest a few remarks, please, sir, Massa Charles."

Although reared after the strictest order of Presbyterians, occasionally when the horses were not available and we were obliged to walk to church, an Episcopal chapel was our only recourse. A sense of adventure and of being not quite in the house of the God of my fathers more or less pervaded this sanctuary to me, and yet the ministers seemed wondrously set apart. Somehow, holiness and heaven seemed to enwrap them—"priests of the Lord." I thought awesomely, and felt that a little Presbyterian girl was a very small and lowly object in such presence.

\* \* \* \*

A long hiatus,—then the teen period,

in a northern nearby city. It is the communion service. Father, at the end of the pew, has about him an uplifted look, suggesting reverent humility, gratitude, exaltation, commitment. And the Table—how very, very mysteriously solemn it seemed, shrouded in its immaculate linen!

In my own thought came a deep pity and sorrow for the suffering we had all caused Him of the Cross.—Rubens' "Descent from the Cross" having made real to me something of the sublime pathos of that broken body. Then the words of the loved minister,— "Take, eat,—my body broken—my blood shed for you; do this in remembrance." Never until heaven's own reunion will there be an experience to me so pure, so holy, so uplifting, as those early communions.

\* \* \* \*

A few short years,— and the church filled with employes, friends, neighbors, family,—the last tribute to the father beloved. The minister voicing the words of triumphant faith, "I am the resurrection and the life."

Again the church—and precious babes, and the minister saying, "We receive this child—in the name of the Father, the Son, and the Holy Ghost."

\* \* \* \*

A few more years—a worker traveling hither and yon to tell America's need of Christ. Into many parsonage homes she goes, East and West, weary often in body, sometimes emptied of spirit, to find such refreshment, such upbuilding of body and mind, such renewal of purpose, such call to humility and faith, at the minister's table,— in the minister's home, as gives new life to her who cannot but be mindful

of the beauty of holiness in the life of cheerful denial and service and marvelous achievement lived in the parsonage. What an unpayable debt is here!

And then the longer reach to the far flung mission fields in the mountains, on the prairies, in crowded city ways—how beautiful they are, those minister-missionaries of His, overcoming stupendous obstacles, performing positive miracles of growth and development, transcending themselves in the power of His might that they may carry glad tidings, through heat and cold, in danger and loneliness, in sickness and weariness, through the long range of the years, ministering in His name to the little children, boys and girls, men, women, sick, well, wicked, good, black, red, alien folk. Nothing deters them from telling of Him,—until, until,—one day pain and weariness come to be constant, though unbidden guests of their tired bodies, and even the dominant will cannot spur to further action those tired soldiers, however much they yearn to again lead on to place the Cross in the field. Their's now the hardest ordeal,—with blind Milton, to serve only as they stand and wait.

But what of us to whom they have ministered in the deepest, holiest experiences of life? Us, whose ideals in childhood they helped so affectionately to shape to good ends? Millions of children in America would have no companionship with Christ, no knowledge of the Bible, no moulding ideals, but for the minister.

Ah! our debt to them is immeasurable! Shall they wait in their weakness, eager for the great reaper, because of the bitterness of neglect and the cold pressure of disheartening want of the most elemental needs of proper food and shelter? Or shall they, their good labors done, rest a little while under the benign and happy glow of affectionate care and provision, before taking the last mile of their pilgrimage through the golden beauty of the western gate into the Eternal City? Ours be the blessing if they wait as befits their life and service! Ours be the unworthy poverty of our meanness and parsimony if we fail them!"

Edith M. Allen in *Christian Intelligence and Mission Field*.

## AMERICA'S HIGH DESTINY

REV. ARTHUR G. JONES, D. D.

THE hand of God in the history of the nations of the world is plain to the eye of intelligent faith. As he once called Israel for a special service at a particular time, even so he has raised up and has cast down other nations in the development of His forward-looking purposes for mankind. His benign program includes all the peoples of the world. There is a vital, indissoluble unity of the human race in the mind and heart of the Most High, and He contemplates the lifting up of all peoples everywhere, even those in the dark and distant places of the earth.

In the birth of the American nation God was again preparing a chosen

people for the service of all the world. A land whose Magna Charta not only declares the inalienable freedom of men from political tyranny, but guarantees the liberty of the human soul in its quest for the fellowship and likeness of God. A land in which the accidents of birth and station pale before the glory of the larger fact that

"A man's a man for a' that."

A land of human friendliness as wide as the world, a land of ideals and lifted up of God as a light to shine with hope even to the uttermost part of the earth.

Is it true that our beloved country is thus called of God for a service to all mankind? If such be the purpose

of God with America, are we worthy of such distinction and are we qualified to attain this high destiny among the nations? There is no question that the eyes of the peoples of the world are turned toward this nation with hope, and if America does not fail, there is before her such an opportunity for the promotion of the welfare of mankind as no other nation has ever faced.

The only possibility of defeat lies in the temptation of our people to yield to a materialistic interpretation of the meaning and value of life. It is a subtle peril, because a material betterment for the masses of the nation is a goal much to be desired. This looms large in the horizon of the people's thought today. To get, and not to give; to get now of this world, and for self, is blazoned today upon the sky of America's millions. It is reflected in the lawlessness, the industrial strife, the international suspicion, the social unrest which is seething everywhere in the present hour.

Yet it remains a fact that in the loyalty of men to the moral and spiritual values of life is the only hope of America's service to the world, and indeed the only basis for her own stabil-

ity and safety. In a true altruistic ideal as defined by the spirit of Christ lies our only way to service or to safety. If that be lost, not only will the world look to America in vain, but our own civilization will be riding to a fall.

It is in this light that we see the meaning of the influence of the Church upon the Nation's life and destiny; not only in her propaganda among the generation which is now in the saddle, but more significantly her influence upon the educational life of the nation. The Church is called of God to seed the souls of the youth of the country; and to cultivate in the character of those who will guide the destiny of the nation on the morrow those finer, spiritual, altruistic ideals of life, both personal and national, ideals which are not only finer but which alone are safe.

What a tremendous appeal comes from all this for the immediate promotion of Christian Education! Does any enterprise or investment promise so much to the patriotic or Christian heart as this promises for the sanity and safety of our own beloved country, and from her the radiation of blessing to all the peoples of the world?

Austin, Texas.

## ROGER BABSON ON PREACHERS

"I am not a preacher. I am simply a business man, and my work is almost wholly for bankers, brokers, manufacturers, merchants, and investors. The concern with which I am associated has one hundred and eighty people in a suburb of Boston who are collecting, compiling and distributing statistics on business conditions. We have only one source of income, and that is from the clients who pay us for an analysis of the situation. Therefore you may rest assured that it is impossible for us to do any propaganda work in the interests of any one nation, sect, religion or church. The only thing we can give clients is a conclusion based on a diagnosis of a given situation. As probably few of your

readers are clients of ours, may I quote from a bulletin which we recently sent to these bankers and manufacturers?

"The need of the hour is not more legislation. The need of the hour is more religion. More religion is needed everywhere, from the halls of Congress at Washington, to the factories, the mines, the fields and the forests. It is one thing to talk about plans or policies, but a plan or policy without a religious motive is like a watch without a spring or a body without the breath of life. The trouble, today, is that we are trying to hatch chickens from sterile eggs. We may have the finest incubator in the world and operate it according to the most improved regulations—moreover, the eggs may



appear perfect specimens—but unless they have the germ of life in them all our efforts are of no avail.

“I have referred to the fact that the security of our investments is absolutely dependent upon the faith, the righteousness and the religion of other people. I have stated that the real strength of our investments is due, not to the distinguished bankers of America, but rather to the poor preachers. I now go farther than that and say that the development of the country as a whole is due to this *something*, this indescribable *something*, this combination of faith, thrift, industry, initiative, integrity and vision which these preachers have developed in their communities.”

— — — — —

We are told that with sufficient faith we could remove mountains. Have mountains ever been removed or tunneled without faith? The bridging of rivers, the building of railroads, the launching of steamships, the creation of all industries are dependent on the faith of somebody. Too much credit is given both to capital and labor in the current discussions of to-day. The real credit for most things

which we have is due to some human soul which supplied the faith that was the main-spring of every enterprise. Furthermore in most instances this human soul owes this germ of faith to some little country church with a white steeple and old-fashioned furnishings.

The success of individuals, the success of communities, the success of nations, depends on these fundamentals,—integrity, faith, industry, brotherly kindness and an interest in the soul of man. To what do we owe these great fundamental qualities? *Statistics show clearly that we owe them to religion.* Yes, and to the old-fashioned religion of our forefathers.

To religion we owe our civilization and to the Church we owe our religion. All there is in the world to-day that is worth while comes from men filled with, and from groups actuated by, these fundamentals of integrity, faith, industry, brotherly love and those other factors before the world. Hence, it is evident that the people of America have not the bankers to thank for their security and prosperity, but rather the preachers and the churches. To these men we are obligated for our growth and development.

### BY AN OPEN WINDOW IN CHURCH

I hear the music of the murmuring breeze.  
It mingles with the preacher's quiet word:  
Dim, holy memories are waked and stirred,  
I seem to touch once more my mother's knees.  
Christ's human love, His spirit mysteries  
Envelop me. It is as though I heard  
An angel choir in the singing bird  
That floats above the fair full-foliaged trees.  
The old sweet Faith is singing in my breast  
With peace in Nature's summer subtly blent,  
All of my being breathes a deep content—  
Life and its unremitting, baffled quest  
Fade into this rich sense of perfect rest—  
My soul, renewed, is steeped in sacrament.

CORINNE ROOSEVELT ROBINSON

# General Assembly's Stewardship Committee

M. E. MELVIN, EDITOR.

W. F. GALBRAITH, ASSOCIATE EDITOR.

413 TIMES BUILDING, CHATTANOOGA, TENN.

## THE PRESBYTERIAN PROGRESSIVE PROGRAM

By REV. HOMER McMILLAN, D. D.

The Presbyterian Progressive Program is a definite attempt to bring the whole Church to face its whole task. It contemplates our entire denominational battlefront, Congregation, Presbytery, Synod, Assembly,—and undertakes to provide each division of the Church's army the needed support and reinforcements, not only to hold the line, but to push it forward. It represents the greatest advance step ever taken by our Assembly.

The Progressive Program is something more than a money raising device. Money is not the only thing, or the chief thing. There are other objectives in the Program. Money is

something we can see and count, and with which we are disposed to measure success. But an enlarging financial program can not be long sustained if there is a decrease in the Church's spiritual power. We have failed if we succeed in subscribing \$4,500,000 for missions and there is not a corresponding development in the Church's spiritual life.

While the Progressive Program is designed to finance adequately our kingdom task at Home and in the Foreign Field, it is also designed to lift the whole Church to a higher level of spiritual life and power. This is the supreme and all-inclusive objective.

## GIVING

**M**ONEY is obviously necessary for the support of the Gospel at home and for its propagation abroad. God is carrying on an immense business in establishing His kingdom in the world, a business compared with which all commercial enterprises are local and small. He must have means to pay the bills, and He calls on us to give our silver and gold, which are His anyway. There is a business side to religion, as well as a religious side to business, and we should put business honesty and promptness into our religion as well as religious conscience and brotherhood into our business. Sometimes the Church of Christ is a shame in the sight of the world because of its unfaithfulness or laxness in properly supporting its ministers and churches and in paying its bills.

The Lord has need of our money, and we should pay into His treasury according to the systematic and proportional every-member rule laid down by Paul: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." The nations have just spent about two hundred billions of dollars in destroying a great part of the world; shall we Christians not now spend the few millions that are asked of us to rebuild it into the kingdom of God?

But the religion of giving goes much deeper than the mere commercial honesty of paying our bills. There is a close connection between wealth and worship, gold and grace. Our money is ordinarily our daily service and sacrifice crystallized into gold, our life-blood minted into coin. When we

give our money to God we give Him our time, our toil, our strength, our sacrifice, our very body and soul, and thus we are literally giving ourselves to Him. We are also giving ourselves to our fellow-men, and expressing our faith in the power of the Gospel of Christ to help and heal and save them.

Giving is also one of the richest

means of grace in that it expands our sympathies, enlarges our vision, and enables us in a degree to lay down our lives for the brethren; and thus in losing our life to save it. Giving saves us from selfishness and from drying up all the fountains of the heart and withering into dust.—*The Presbyterian Magazine, Presbyterian Church in U. S. A.*

### HOW MUCH OWEST THOU?

From the Joint Centenary Commission M. E. Church.

**I** OUGHT to give systematically, proportionately, and cheerfully.

What better system can I adopt than that of laying aside regularly, whenever I receive my income, a certain proportion to be administered as a sacred trust fund for the Lord?

What this proportion is to be must be settled between the Lord and me; but as I am not willing to adopt a lower standard than the Jew, I may start with at least a tenth of my income, adding such free will offerings

as I may find possible with His blessing.

As a constant outgo of sympathy in giving is sure to bring a continuous inflow of joy in living, I will make it a rule to give *every week*.

In order to be perfectly true in my dealing with God in this matter, I will keep an *accurate account* of all that I give, balancing the amount with my income at least once a year.

And in order to promptly put this purpose into practice, I covenant to commence doing this NOW.

### LAYING UP TREASURES IN HEAVEN

**D** OCTOR Van Dyke tells the story of a rich man, a small giver compared to his means, who dreamed that he died and went to heaven. An angel was detailed to escort him to his mansion. He thought: "Surely they have a brown stone front on the avenue for me." But the angel took him down the avenue and on through

the side streets and down the alley and across the field to the edge of a gulley, where there was a small shack built of scraps of planks and broken pieces of tin. "And is this all the mansion you have for me in heaven?" he cried in bitter disappointment. And the angel said: "We did the best we could with the material you sent up."

### TITHING LITERATURE

**E** ARLY in November of last year a letter was sent to all ministers, an order card being enclosed, giving the names of four tithing leaflets which could be furnished upon request—part of the order to be filled for use in the campaign for securing tithers in December and the remainder in the spring just preceding the Every Member Canvass. As a result of this letter 211,414 pieces of literature on tithing

have been sent out on individual request for same. Seventy-six thousand tithers covenant cards have been distributed and judging from the number of these cards signed and returned to this office or reported on the sessional blanks of the several Presbyteries, it is evident that far more tithers have enlisted during the past year ending March 31, 1922, than in any other year since the beginning of the Presbyterian Progressive Program.



## FINAL RETURNS OF THE EVERY MEMBER CANVASS

Year ending March 31, 1922.

	QUOTA	PLEGGED.			
Alabama .....	\$213,590	\$143,284	Texas .....	*465,414	259,695
Appalachia .....	196,220	166,159	Virginia .....	677,549	585,016
Arkansas .....	139,701	107,006	West Virginia .....	135,938	122,296
Florida .....	136,122	102,401			
Georgia .....	341,787	305,910		\$4,500,000	\$3,217,205
Kentucky .....	248,366	145,312			
Louisiana .....	136,714	85,732			
Mississippi .....	201,126	117,239			
Missouri .....	221,294	130,705			
N. Carolina .....	743,541	484,192			
Oklahoma .....	38,074	10,011			
Snedecor Mem. ....	9,428	2,179			
S. Carolina .....	355,754	291,554			
Tennessee .....	239,382	158,514			

This is approximately the amount that was pledged and reported to the General Assembly in 1921, the quota being the same for each Synod, but the actual contributions for the same year will show, when all reports are compiled, that the quota has been more than reached.

\*The Synod of Texas accepted \$283,300.

## THE VAULT OF LIFE

*There are four boxes in the safety deposit  
vault of life.*

## SELFISHNESS.

I kept all my wealth—and I mourn my loss;  
For gold, in a skeleton hand, turns to  
dross.  
Love, friendship and gratitude might I  
have bought—  
But I kept my wealth till it mouldered to  
naught.

## PLEASURE.

I spent all my gold—I danced and I sang—  
The palace I built with hilarity rang;  
Plays, revels and frolics from even to dawn—  
But I lie here with nothing—I spent it;  
it's gone!

## AVARICE.

I loaned my good money—at grasping per  
cent—  
'Twas I who got all that you kept and you  
spent;  
While I counted my millions, Death plun-  
dered me bare—  
And this grave that I sleep in belongs to  
my heir.

## CHARITY.

It was little I had, but I gave all my store  
To those who had less, or who needed it  
more;  
And I came with Death laughing, for here  
at the grave  
In riches unmeasured I found what I gave!

# Assembly's Home Missions

Rev. R. A. Brown, D. D., Atlanta, Ga., Superintendent Colored Evangelization.

Rev. J. W. Tyler, D. D., Winchester, Ky., Superintendent of Mountain Missions.

## ALABAMA.

### Mobile Presbytery.

Rev. J. W. Marshall, Superintendent of Home Missions, Mobile, Ala.

Rev. Hugh Bradshaw, Lower Peachtree, Ala.

Rev. and Mrs. W. F. Harris, Milton, Fla.

Rev. George F. Johnson (Tenn.), Camden, Ala.

Rev. Brooks Lawrence, Fairhope, Ala.

Rev. and Mrs. Alexander Sifton, Brewton, Ala.

Rev. W. C. Clark, Sheffield, Ala.

Rev. J. M. Barra, Ensley, Ala.

Miss Myrtle Mae Haskins, Ensley, Ala.

Stillman Institute, Tuscaloosa, Ala.—Rev. Paul H. Moore (S. C.); Mrs. Aimee LaBree Moore (Ky.); Mr. W. F. Osburn (Ala.); Mrs. Katie Sadler Osburn (Ala.); Mr. Spencer Johnson (Ala.); Mrs. Emma L. Waterfield (Can.), Matron.

## APPALACHIA.

### Abingdon Presbytery

Rev. and Mrs. George H. Gilmer (Va.), Superintendent, Draper, Va.

Rev. and Mrs. J. W. Bell, Lodi, Va.

Rev. and Mrs. F. E. Clark, Grundy, Va.

Rev. and Mrs. George West Diehl, Coalwood, W. Va.

Rev. and Mrs. Dan H. Graham, Abingdon, Va.

Rev. W. B. Knox, Northfork, W. Va.

Rev. and Mrs. F. S. McCorkle, East Radford, Va.

Rev. and Mrs. Jas. M. Smith, Big Stone Gap, Va.

Miss Kate Guthrie, Big Stone Gap, Va.

Rev. and Mrs. Walter G. Somerville, Hillsville, Va.

Rev. and Mrs. Jos. T. Williams, Ocala, Va.

Rev. and Mrs. R. M. Pegram, Hazard, Ky.

Rev. and Mrs. H. J. Scott, Whitesburg, Ky.

Mrs. Cora Syron, Viper, Ky.

Rev. Benj. Csutoros, Norton, Va.

Mr. Amos Csutoros, Norton, Va.

Stuart Robinson School, Blackey, Ky.—Rev. and Mrs. E. V. Tadlock, Rev. and Mrs. H. H. Patrick, Miss Mary McCain, Miss Lizzie Russell, Miss Valeria McKinstry, Miss Minnie Bole, Miss Agnes Evans, Miss Mary L. Ervin, Miss Ruth McPherson, Mrs. A. R. Pollard, Miss Emma Bartholomew, Mrs. Nellie D. Smith.

Girls Industrial School, Foster Falls, Va.—Miss Charlotte E. Webb (N. C.) Principal, Miss Rosa M. Walker (N. C.), Miss Elizabeth Wright (Va.)

Bethesda School, Ocala, Va.—Miss Nannie Kline, Principal; Miss Mary Plumer McIlwaine (Va.), Miss Josie Smith (Va.)

Grundy Presbyterian School, Grundy, Va.—Mr. L. H. McCue, Jr., Principal; Mr. J. S. Eson, Miss Millie Clark, Miss Ruth Arant, Miss Gladys Hayter, Miss Beatrice Snyder, Miss Mamie Moody, Mrs. R. C. Tuck.

Denton's Valley School, Alvarado, Va.—Miss Elizabeth McChesney, Miss Margaret Morris.

Lewiscot Presbyterian School, R. D. Big Stone Gap, Va.—Miss Ethel Gilly.

Miss Junia A. Graves, Bedford, Va.

### Asheville Presbytery.

Rev. and Mrs. R. P. Smith, Asheville, N. C.

Rev. E. H. Bird (Miss.), Andrews, N. C.

Rev. and Mrs. W. P. Chedester, Asheville, N. C.

Rev. and Mrs. J. S. Davis, Mills River, N. C.

Rev. and Mrs. R. S. Eskridge, Swannanoa, N. C.

Rev. P. N. Gresham (S. C.), West Asheville, N. C.

Rev. and Mrs. James F. Gillespie, Bryson City, N. C.

Rev. and Mrs. W. S. Hutchinson, West Asheville, N. C.

Mr. and Mrs. J. E. Lancaster, Hendersonville, N. C.

Rev. and Mrs. J. Q. Wallace, Franklin, N. C.

Maxwell Farm School, Franklin, N. C.—Mr. and Mrs. George L. Newton, Miss Ellen Carver.

Morrison Industrial School, Franklin, N. C.—Miss Jessie Alexander, Miss Edith Alexander, Miss Frances Alexander.

Mountain Orphanage, Balfour, N. C.—Mr. and Mrs.

R. D. Bedinger, Miss Eliza Bell, Mrs. F. S. Weatherly.

Maxwell Orphanage, Franklin, N. C.—Miss Sallie Burgess, Miss Gerda Setser, Miss Eleanor Setser.

### Holston Presbytery.

Rev. and Mrs. J. T. Hutchison, Johnson City, Tenn.

Rev. and Mrs. R. D. Carson, Jefferson City, Tenn.

Rev. and Mrs. H. H. Cassidy, Toecane, N. C.

Rev. J. P. Doggett, Bristol, Tenn.

Rev. J. P. Hall, Plumtree, N. C.

Rev. J. A. Harris, Micaville, N. C.

Rev. and Mrs. C. G. McKaraha, Shulls Mills, N. C.

Rev. and Mrs. John Martin, Greenville, Tenn.

Rev. and Mrs. Edgar Tufts, Banner Elk, N. C.

Rev. and Mrs. W. C. Young, Russellville, Tenn.

Rev. and Mrs. D. B. McLaughlin, Newland, N. C.

The Mission Schools of Holston Presbytery—Miss Annie T. Greenlee (Va.), Wing, N. C.; Miss Helen A. Morrow (N. C.), Shulls Mills, N. C.; Miss Osma Newton (Miss.), Buladean, N. C.; Miss Bessie West (Ill.), Buladean, N. C.; Mrs. Marcus Bradshaw (N. C.), Relief, N. C.; Miss Mary Ward (Miss.), Elk Park, N. C.; Miss Caro Mickle (Ala.), Shulls Mills, N. C.; Mrs. M. L. Hill, Mr. John S. Yelton, Mr. and Mrs. J. W. Holcomb, Banner Elk, N. C.; Miss Kate Query, Miss Agnes Query, Miss Mary Cooke, Moraine, Tenn.; Miss Frances Marston, Del Rio, Tenn.; Miss Elsie Robinson, Del Rio, Tenn.; Miss Mary Andrews, Hartford, Tenn.; Rev. J. Allen Messer, Miss Adele L. Moore, Miss Anna L. Brown, Mt. Sterling, N. C.

### Knoxville Presbytery.

Rev. J. C. Davis (Wales), Corbin, Ky.

Rev. and Mrs. B. M. Larson, Etowah, Tenn.

Rev. W. C. McCluer, Poor Fork, Ky.

Rev. and Mrs. Carl L. Sentelle, Fanner, Tenn.

Rev. S. M. Wolfe (N. C.), Epperson, Tenn.

Rev. J. L. Yandell, Athens, Tenn.

Rev. G. H. Turpin, Madisonville, Tenn.

The Lynn Bachman High School, Fanner, Tenn.—Mr. J. W. Henderson, Mrs. Henderson, Miss Loula McCauley, Miss Lucille Lyle, Miss Pina Hill, Miss Mary H. Brown, Miss Myrtle Robinson, Jalapa, Tenn.

## ARKANSAS.

### Arkansas Presbytery.

Rev. John H. Davies, Cabot, Ark.

Rev. C. A. Harper, Searcy, Ark.

Rev. J. J. McInnis, Des Arc, Ark.

Rev. and Mrs. D. A. McNeill, Little Rock, Ark.

Rev. C. A. Raymond, Newport, Ark.

Rev. Thos. H. Watkins, Paragould, Ark.

### Quachita Presbytery.

Rev. and Mrs. John T. Barr, Womble, Ark.

Rev. and Mrs. C. S. Ferguson, Womble, Ark.

Rev. and Mrs. J. A. Stanley, Strong, Ark.

### Pine Bluff Presbytery.

Rev. and Mrs. J. H. Morrison, Mt. Holy, Ark.

Rev. David Shepperson, Eudora, Ark.

Rev. N. Smylie, Banks, Ark.

Rev. J. L. Stitt, Princeton, Ark.

### Washburn Presbytery.

Rev. F. A. Bradshaw, R. D. 2, Bentonville, Ark.

Rev. and Mrs. G. C. Bidwell, Prairie Grove, Ark.

Rev. J. H. Freeland (Tex.), Ft. Smith, Ark.

Rev. and Mrs. H. L. Paisley (Ark.), Fayetteville, Ark.

Presbyterian High School, Womble, Ark.—Mr. and Mrs. G. G. Murphy, Miss Mary Belle McKenzie (Principal Graded School), Miss Gretta Cunningham, Miss Helen Bunce, Miss Julia Alford.

Mountaincrest Presbyterian School, Mountaincrest, Ark.—Rev. and Mrs. J. E. Jeter, Miss Susan Bunce, Mrs. J. Ogelsby, Mr. J. Rickette, Mrs. H. L. King.

## FLORIDA.

### Florida Presbytery.

Rev. and Mrs. Chas. W. Anderson, De Funiak Springs, Fla.

Rev. and Mrs. Wm. S. Grays, Gretna, Fla.

Rev. and Mrs. Ira Miller, St. Andrews, Fla.

Rev. and Mrs. J. W. Rosborough, Crestview, Fla.

Rev. and Mrs. M. C. Taylor, Argyle, Fla.

Rev. J. P. Word, Panama City, Fla.

**Suwanee Presbytery.**

Rev. and Mrs. A. P. Gregory, Superintendent of Home Mission Work, Lake City, Fla.  
 Rev. and Mrs. Lloyd Anderson, Fort White, Fla.  
 Rev. and Mrs. H. R. Overcash, Lake City, Fla.  
 Rev. E. F. Montgomery, Jacksonville, Fla.  
 Rev. and Mrs. J. A. Montgomery, Jasper, Fla.  
 Rev. and Mrs. A. R. Shaw, Live Oak, Fla.  
 Rev. and Mrs. C. E. Sullivan, Atlantic Beach, Fla.  
 Rev. and Mrs. J. M. Waggett, South Jacksonville, Fla.  
 Candidate J. F. Merrin, Gainesville, Fla.

**GEORGIA**

Syrian Mission—Mrs. S. B. Fleming, Atlanta, Ga.  
 Colored Mission—Rev. and Mrs. Graham F. Campbell, Atlanta, Ga.; Miss Lila Head, Atlanta, Ga.; Miss Louise Mead, Atlanta, Ga.  
 Nacoochee Institute, Santee, Ga.—Rev. and Mrs. John Knox Coit, Mr. and Mrs. C. S. Anderson, Miss Aline Clayton, Miss Virginia Neville, Miss Elizabeth Strouss, Miss Annie E. Cameron, Miss Alice L. Lenton, Miss Margaret Winslett, Miss Clemmie Havenkotte, Miss Annie Lee Jones, Miss Martha Rhea Little, Miss Nan Rogers, Mrs. Clara Collins, Mr. Victor R. Hollis, Mrs. Mamie McGauhey Hollis, Mrs. Charles Goetchius, Miss Mary L. Lea, Miss Urania McRae.

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**Savannah Presbytery.**

Rev. J. M. Baldwin, Mt. Vernon, Ga.  
 Rev. R. R. Anderson, Vidalia, Ga.  
 Rev. D. F. Sheppard, Aimwell, Ga.  
 Rev. P. K. Vanderkam, Flemington, Ga.

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Rev. and Mrs. John Little, Louisville, Ky.  
 Rev. and Mrs. W. H. Sheppard, Louisville, Ky.  
 Highland School, Guerrant, Ky.—Rev. and Mrs. W. B. Guerrant, Mr. and Mrs. D. T. Brandenburg, Miss Mamie Critz, Miss Gertrude Cummins, Miss Pattie Ward, Miss Lula Ward, Miss Estelle Roberts, Mr. A. R. Morrow, Miss Sue R. Davidson, Miss Margaret Gilbert, Miss Mary G. Burnett, Miss Nell Hedrick, Mr. W. B. Reynolds.  
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 Rev. and Mrs. C. E. Paxson, Canyon Falls, Ky.; Mrs. J. L. Viser, Canyon Falls, Ky.; Rev. and Mrs. D. R. West, Juan, Ky.; Mr. and Mrs. T. J. Salvers, Elkatawa, Ky.; Rev. and Mrs. H. L. Cockerham, Miss Mary Bales, Quicksand, Ky.; Miss Frances Robbins, Rousseau, Ky.; Miss Frazier Wynne, Rousseau, Ky.; Rev. Dan McIntosh, Rousseau, Ky.; Mrs. Luella Barricksman Blanton, Lambric, Ky.; Miss Earline Cox, Levi, Ky.; Brooks Memorial Institute, Canoe, Ky.—Mrs. Patsy Bratton Turner, Mr. Seldon Turner; Miss H. R. McCracken, Mt. Victory, Ky.—Mr. David Jones, Mrs. Jones, Mrs. Maud Roark; Athol, Ky.—Mr. and Mrs. W. P. Buell, Rev. and Mrs. Wm. Buckles, Ammie, Ky.; Rev. and Mrs. Alfred Erickson, Phelps, Ky.; Prof. and Mrs. A. M. Setzer, Phelps, Ky.

**LOUISIANA.**

Rev. S. P. DuBois, E. Baton Rouge, La.  
 Mrs. Pearl Thompson DuBois, E. Baton Rouge, La.  
 Rev. H. M. Perkins, Norwood, La.  
 Rev. G. R. Ratchford, Jackson, La.  
 Rev. E. M. Stewart, Mrs. Sadie Young Stewart, De Ridder, La.  
 Rev. T. T. Trimble, Mrs. Trimble, Bunkie, La.  
 Rev. W. C. Tenney, Oakdale, La.  
 Italian Work—Rev. Sam Maggio, Baton Rouge, La.  
**New Orleans Presbytery.**  
 Rev. and Mrs. George D. Booth, Jeanerette, La.  
 Rev. and Mrs. E. Z. Browne, Ponchatoula, La.  
 Rev. and Mrs. W. A. Gilton, Hammond, La.  
 Rev. and Mrs. J. W. Haggard, New Orleans, La.  
 Rev. and Mrs. Woodfin Grady Harry, New Orleans, La.  
 Rev. and Mrs. Hervey McDowell, Garyville, La.  
 Rev. and Mrs. A. H. Sargent, New Orleans, La.  
 Rev. and Mrs. Franklin C. Talmage, Covington, La.  
 Rev. and Mrs. Louis Voss, New Orleans, La.

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 The Foreign Work in New Orleans Presbytery—Rev. Alexander Barts, Hammond, La.; Hungarian Church—French, Rev. and Mrs. Nelson Blackburn, Houma, La.; Rev. and Mrs. Samuel C. Delagneau, Morgan City, La.; Rev. and Mrs. M. R. Paradis, New Iberia, La.; Rev. and Mrs. J. A. Verreault, New Iberia, La.; Rev. and Mrs. Bertram Oliver Wood, Abbeville, La.

The Chinese Mission in New Orleans—Miss Anna W. Creevy, 215 So. Liberty St., New Orleans, La.  
 Italian Mission—Kansas City, Mo. Rev. and Mrs. Christopher Russo, New Orleans, La.

**Red River Presbytery.**

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 Rev. and Mrs. Henry J. McGehee, Plain Dealing, La.  
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**Meridian Presbytery.**

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 Rev. and Mrs. Robert L. Ray, Sulphur, Okla.

**Indian Presbytery.**

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 Rev. S. L. Bacon, Goodland, Okla.  
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**Mangum Presbytery.**

Rev. and Mrs. S. L. Hogan, Goteho, Okla.  
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 Rev. and Mrs. W. W. Sadler, Cheyenne, Okla.  
 Oklahoma Presbyterian College—Rev. E. H. Lyle, President, Mrs. Marie Hook Lyle, Rev. Ebenezer Hotchkin, Miss Celeste Brown, Mr. Sam L. Ball, Mrs. Ball, Miss Lenora Helmut, Miss Marguerite Lake, Miss Margaret Williams, Mr. E. M. Davis, Miss Blanche Hodges, Miss Madge Bullard, Miss Cathryn Crawford, Miss Emma Stevenson, Mrs. Nellie Parks, Miss S. E. Beatie, Miss Bessie Kate Lewis.

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 Mr. E. P. Buie, Houston, Tex.  
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 Rev. James Drummond, Calvert, Tex.  
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##### Brownwood Presbytery.

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 Rev. and Mrs. J. A. Black, Comanche, Tex.  
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 Rev. E. W. Barrington, Llano, Tex.  
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##### Eastern Texas Presbytery.

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##### El Paso Presbytery.

Rev. and Mrs. L. O. Cunningham, Lovingson, N. M.  
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 Rev. C. S. Long, Sinton, Tex.  
 Rev. H. McDermott, Harlingen, Tex.  
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#### Texas-Mexican Work.

Texas-Mexican Industrial Institute, Kingsville, Tex.—Rev. and Mrs. J. W. Skinner, Rev. and Mrs. Brooks McLane, Miss B. Starr (Texas), Miss Alice Ford (Texas), Miss Noell (Texas).

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Prison Work carried on in Virginia—Rev. R. V. Lancaster, Ashland, Va. Czecho-Slovak work in Prince George County. Rev. Adolph Makovsky. Jewish Mission, Baltimore, Md.  
 Rex. Paul L. Berman, Rev. S. Birnbaum, Miss M. E. Foard, Mrs. Grace White and Miss E. Erik.

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Rev. Paul K. Buckles, Phoebus, Va.  
 Rev. S. B. Hoyt, Hilton Village, Va.  
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##### Roanoke Presbytery.

Rev. and Mrs. Newton Smith, The Hollow, Va.  
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 Miss S. M. Sleeper, The Hollow, Va.

##### West Hanover Presbytery.

Mr. Neal Bedinger, Shoe Creek, Va.  
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 Rev. W. A. Reveley, Glenville, W. Va.  
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 Rev. J. Ernest Thacker, Rev. Trigg A. M. Thomas, Rev. F. E. Fincher, Rev. R. A. Brown, Rev. J. McD. Lacy.



